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EDITORIAL

Dynamiting Superstitions Out of Religion

ALL RUSSIA is being rocked by a religious revolution which compresses into a decade what has come to other peoples through hundreds of years. Some of the priests and multitudes of the people believed that the bodies of the saints were miraculously preserved from corruption. These relics have for nearly a thousand years been venerated all over the land. Their presence has made the land "holy Russia." Now comes the irreverent bolshevik and compels the black clergy to open the tombs. Wax figures stuffed with cotton, or just an ordinary pile of bones such as could be found in any cemetery were disclosed. It is no wonder that the faith of the people has wavered under such attacks of rationalistic religious investigation. The end of this thing is not yet. There are Roman Catholic shrines all over the world where similar superstitions have grown up. The story of Russia's disillusionment will filter out into the world, and religious people will want to look into all the shrines and examine the true wood of the cross and the bones of the saints. Just now the Roman Catholic church profits by the debacle of the Orthodox communion. Soon this church will share the troubles of her eastern neighbor when her own exploitation of religious ignorance is made manifest. Nor is Protestantism devoid of its superstitions. One has only to attend a fundamentalist convention to realize this. When one listens to the eloquent Baptist divine of Ft. Worth telling how he planted his potatoes "by the moon," and thus proved the infallible word of the scriptures, one is not far away from the very thing that underlies all religious superstition. Religion has a horizon-line of mystery which is of its essence. So have science and philosophy. But when fake mysteries are trumped up and substituted for the real ones, there is sure to be a day of reckoning. More than one sacred cow is about to go to

the slaughter. One of these is the doctrine of an "infallible Bible" which fundamentalists insist upon in stubborn disregard of facts. Henceforth we will be talking about "an honest Bible."

Denominational Loyalty

IT WAS QUITE LOGICAL that it should be the general secretary of the church extension board who took the editor of the Congregationalist to task for a recent editorial in which appears this statement: "No one outside of our fellowship can adequately appreciate the intense undenominationalism of present-day Congregationalism." Is there a home mission secretary in America who would glory in the undenominationalism of his constituency? Perhaps there are a few. But this kind of spirit does not ordinarily flourish in the office of any denominational headquarters. This secretary asks with astonishment: "Are they as glad to lead prospective church members into fellowship with other denominations as with their own? When they recommend letters of dismission is it with no pang of regret if these letters are made out to Presbyterian, or Unitarian, or Methodist churches rather than to one of their own name?" Undoubtedly many Congregational ministers have no pang of regret. And they are not careless and weary Christians, either, as the secretary suggests. There is something called denominational loyalty which is legitimate so long as men must do their Christian work in a divided church. Mission work for the most part has to be done through organizations supported and maintained by denominations. Loyalty to these is sometimes called denominational loyalty, though one wonders if the denominational aspect of the appeal is not the weakest thing about it. Men and women are naturally interested in their friends. To be a pariah among denominations is to lose certain precious human values. It

is when an appeal is made on behalf of some peculiar deposit of truth of which the denomination is assumed to be custodian that the plea for denominational loyalty appears ridiculous. What is meant by Congregational "faith and order?" Is there a single doctrine that can be pointed out as peculiarly Congregational? As for the church government called by that name, is it not shared by many other denominations? Both the editor and the secretary are right. Large numbers of Congregationalists are undenominational in their thinking. And some Congregationalists are not.

Methodists Considering "Overhead" Cut

A SPECIAL COMMITTEE of twenty-one members of the Methodist Episcopal Church has been drawing up a plan for the reduction of the number of benevolent agencies of that denomination. This plan will be submitted to the General Conference which meets this year. On the committee are representatives of the pastors, the laity, the boards and the bishops of the church. All have been working on the basis that there is an unmistakable demand for a reduction of denominational "overhead," to be achieved by a cut in the number of boards and a reduction of the number of men in "detached" service. A preliminary announcement made by the secretary of this committee stated that the report would recommend the consolidation of the present boards into five bodies. It is rumored, however, that dissatisfaction upon the part of boards which felt their entity threatened has already induced the committee to revise its recommendations so that there will be at least seven, and perhaps more, organizations. There is some chance that the report will not awaken favor in a General Conference that is expected to be progressive in its tendencies.

The Disintegration of a Great Journalistic Tradition

NO MORE MELANCHOLY SIGHT in American journalism is afforded today than that of the Chicago Tribune. With a persistency galling to thousands of middle westerners who feel that they must read some Chicago morning newspaper, this daily, which held for so long such a noble record for public service, is throwing itself behind one ignoble crusade after another. Its anarchistic attitude toward the eighteenth amendment has already been discussed in these columns. Its championship of prize-fighting might have triumphed in Illinois had not the ugly lawlessness connected with its beneficiary aroused public resentment. Its support of the starkest isolationism in international affairs had much to do with making the Republican leaders, for the first time in this century, take their nominating convention away from Chicago. Recently, in a single week, The Tribune refused to participate in the effort to arouse interest in international peace through the referendum on the Bok award and endorsed the attitude of the Earl of Birkenhead, who has so outraged British public opinion. It will be remembered that the noble

lord, after sneering at the outcome of Mr. Wilson's idealism while in this country, went home to tell the students of Glasgow University that "the world continues to offer glittering prizes to those who have stout hearts and sharp swords." The Tribune and Birkenhead make a combination in self-centered materialism that would be hard to beat.

An Example of Intelligent Journalism

IN THESE DAYS when the irresponsibility of the press is so rapidly undermining its influence, it is heartening to see, in such a conservative weekly as The Spectator, of London, evidence of a real desire to act as an agent of public instruction. For in this well-established paper there is, without any surrender of traditional conservative policy, a weekly presentation of what the editor, Mr. J. St. Loe Strachey, calls "The Other Side." To this department men of ability from both the Labor and Liberal parties are asked to contribute. Thus, in the same issue in which the editor announces the support of the paper for Mr. Baldwin during the recent British election, Ramsay MacDonald is given room to present his case. The cause of popular government would be immensely strengthened in all democracies if there were something like this same intelligent regard in all journalistic circles for the other man's point of view, coupled with a willingness to submit one's own case to a candid comparison.

When Religion Is Good Copy

THOSE WHO USED TO COMPLAIN that religion never makes the front page have no longer any ground for complaint. It is true the press is reporting the most sensational thing that ever comes to the city editor's desk, contention in a church. But even the differences between rival leaders would be of little public interest but for the fact that all men recognize instinctively that the issues debated are of universal pertinence. It is because the public is so pathetically illiterate in religion that it reads avidly the reports written on the religious debates. Laymen are beginning to complain that they have been so long left in ignorance of the real problems of Christianity in this age. Large numbers of the ministers, as Dr. Van Loon says, are too ignorant of the subjects themselves to be competent to discuss them. Others have sought the easy road of compromise and silence. They have tried to voice the convictions of the pew, rather than to change these convictions. The end of the religious quarrel may come at any time. Weariness has already set in among Disciples and Baptists who were the first to be hit by this post-war fundamentalist conflict. The Episcopalians and Presbyterians are now in the very midst of it. Methodists and Congregationalists have not been affected to any large extent. When the whole era of violent personal denunciation is over, there will remain the demand on the part of the laity to know the truth about religion. There will be a public once more for honest Bible study carried on in classes in the churches. People will listen to doctrinal sermons if they are carefully pre-

pared, and pedagogically sound. It will prove in the end that the fundamentalists have rendered a real service in the church by bringing our issues out into the arena of discussion, whatever we may say of their temper and of their methods.

Bok Peace Award Referred to the Public

ACCORDING TO THE TERMS of the offer, the committee to consider plans for securing international peace has chosen the proposal to which the Bok award shall be made. This plan is now to be sent to leading newspapers throughout the United States. After they have given it full publicity, ballots are to be printed in these papers by means of which readers can signify their approval or disapproval of the proposal. There are obvious shortcomings connected with this arrangement. The whole treatment of so grave a subject as a stunt in publicity has aroused the misgivings of many. But if this method shall in any degree serve to enlighten the American public as to the importance of the issues at stake and the difficulties of insuring a continuing world peace, it will have its value. It is to be hoped that the newspapers into whose hands the fortunes of this referendum are committed will treat it with the fairness and sobriety it deserves.

More Missionary Tromboning

THREE MONTHS AGO The Christian Century commented upon the new trombone solo recommended by certain American business interests as a means for promoting the foreign missionary enterprises of American churches. That this tune, built on the theme of the missionary as an advance agent for the trader, really represents the conception of missions held by many business men abroad is becoming clear. A gentleman who signs himself as the general agent of the Admiral Oriental Line has kindly furnished the latest evidence. He has sent to at least one missionary magazine a speech delivered before the members of the Associated Chambers of Commerce in Shanghai by one of the vice-presidents of this shipping firm, Mr. J. Harold Dollar. Inasmuch as it is stated that a group of missionaries had been brought together to hear this speech, and that it was delivered as the bid of American business interests in the Far East for closer cooperation with the missions, the remarks of Mr. Dollar may fairly be taken as representing the viewpoint of the average trader doing business overseas.

"It has been the feeling among the business men of China," Mr. Dollar admitted, "that the relationship between the missionary and the business elements has not been as close as it should be. We have taken advantage of the present visit of representatives from the American Chambers of Commerce of Tientsin, Hankow, and Peking to invite you gentlemen of the missions to dine with us tonight, for the purpose of creating a better understanding between the business and mis-

sionary communities and also to bring about a closer cooperation between us."

The spokesman of American business then enumerated fourteen matters now under discussion in China in which both missionaries and business men were said to have an interest. The first of these discussed in detail was the patrol of American gunboats constantly kept on the Yangtse river by the United States navy. And the "understanding" in regard to such a presence of armed forces to which the missionaries were asked to subscribe by Mr. Dollar was this:

"The American policy in China for many years past, and notably in the recent Washington Conference, has shown conclusively that we have no aggressive inclinations. We are not ambitious to annex any of China's territory or to run her government for her; but we do desire to help China establish a stable government of her own, and until such time as this is accomplished it is most necessary to maintain here a police patrol the same as is maintained in South America (sic!) for the protection of the lives of our citizens and our interests. In our recommendations that this patrol force be maintained up to an adequate standard we feel that you are as much interested as we, if not more, as your interests in the interior are larger than ours. Being in business it is obvious that we do not wish to give any offence to the Chinese or to use our guns unnecessarily; but it must be kept in mind that the Chinese government has certain treaty obligations to fulfil which during disordered times it is unable to do, and in consequence we are obliged to protect ourselves for the time being."

Mr. Dollar was unreserved in his assertion that, despite the attitude of some of his business colleagues, business and missions could form a natural partnership in a land like China. He had seen it done. And, besides, there were fundamental facts in the situation operating in that direction that these other and shortsighted business men failed to take into account.

"Although there are many members of the business community who do not appreciate the significance of the work done by the missionaries, we believe that most business men do have a realization of its importance," declared Mr. Dollar. And why this importance? Because of "the indirect benefits which accrue to foreign trade from missionary endeavors. Had it not been for the educational work which has been conducted by the missionaries in China for so many years, the foreign trade of the country would not be where it is today. You, gentlemen, have been pioneers for business as well as for religious and educational work!" At which point a British journal would undoubtedly interpolate (*loud cheers*).

Why this appeal for closer cooperation just at this time? Even on this point Mr. Dollar is delightfully definite. The easy money that has been the expected portion of overseas trade since before the days of the clipper ships has been sadly cut down during China's period of internal stress. Overseas traders have been forced to face hazards of fortune in some degree like those faced by business men at home. This has been a

disagreeable experience, and the call has gone to the authorities at home to bring pressure to bear to restore conditions under which profits shall be sure. Or, as Mr. Dollar put it, "The conclusions of the Associated Chambers will be circulated in the United States as a part of the campaign which we are conducting at home regarding conditions out here and in an endeavor to induce our government to adopt some definite policy of leadership. We have come to a point where it is necessary for the United States to take a more active part here than she has in the past." Words might have been copied verbatim from any handbook of economic imperialism. But Mr. Dollar is right in his belief that it will be necessary to line the missionaries up beside the business men before there is any chance of making the American government "take a more active part" in seeing that the profits of the American business adventurer are not imperiled.

The trouble with Mr. Dollar, and many another like him, is not hard to point out. Mr. Dollar represents the genial, clean-minded, fair-dealing business man, whose only fault is that he can conceive of no world save that of business. The thing that gives the missionary significance to him is his service to business. The reason he bespeaks closer relations with the missionary is that business may ultimately benefit. And when he comes to the climax of his appeal, the best thing he can say is, "In conclusion, it is our feeling that as we are all Americans in China working for the advancement of legitimate American interests we can accomplish much more by cooperation."

It looks like a good season for trombone makers.

The Humanity of Man

THERE are various elements which have a share in the making of the international mind. There is the knowledge of geography. There is the knowledge of history. And there is the knowledge of humanity. And these we are beginning to see can only be fused for the making of the international mind by means of the international heart. The most profound knowledge would not carry us very far without deep and understanding sympathy. We must come to have the most friendly and eager appreciation of the humanity of man.

Just now no one is making a happier contribution to this end than Mr. Harold Speakman, painter, poet, traveller and author. Wherever he goes Mr. Speakman carries a keen eye and an understanding heart. He paints pictures which catch the furtive charm of far off lands. He writes verses like those "To a Chinese Coolie" alive with understanding and sympathy.

If those grim artisans in other lands
Who fret and shirk,
Dropping their chosen tools from listless hands,
Could see you work.

Watching you toil twelve thund'ring hours a day
In hold or pit
At work which makes most others' work seem play
Compared with it.

Giving your body with a man-sized will
To every deed,
Doing each baneful task as though to fill
Your spirit's need.

If they could hear that constant, cheery song
Heartbreaking, as it rings
Triumphant to the bitterness and wrong
Of human things.

Why then, God knows they must look up again,
To a far height,
Stand to their work, and battle on like men
Toward light.

He tells the tale of his journeys in such a fashion that the barriers which separate men and women of different races and nations fall away and you see the men and women and little children on the other side of the world with happy and friendly eyes.

"Beyond Shanghai," with its beautiful pictures and its bright, vivid human experience will introduce many a reader to a China he has never known. The people and their thoughts and their customs are seen through eyes which bring a certain kindly understanding. There is the flash of some simpler human quality. And lo! the kinship of the human family stands happily revealed. "Hilltops of Galilee" is such a book about Palestine as a real lover of human kind delights to have about him. There is always the direct, unhampered human approach to people and things. The sad love story of Korén which like a thread of gold runs through the tale of travel brings an alien lad of an alien people very near to us. But that hardly puts it adequately. For to Harold Speakman there are no aliens. There are only men and women and wonderful children. And because he brings so much of unhesitating comradeship to them, they open their minds and often their hearts to him.

There is the same gentle, yet virile quality, about the little book "From the Soldier's Heart." The fashion in which the light was kept burning in the heart of the sensitive and highly organized young American artist during his days of service in the world war has a significance of its own. He knows how to cut his way through fog and darkness to the place where light is shining. And he does it all so simply and so modestly that you scarcely think of it as a great achievement.

Mr. Speakman has read widely. But more than that he has felt his way through much that is lovely in poetry and art. History to him is a tale edged with the human feeling of gladness and woe. And beauty is lying all about even in hard and sordid places if one has eyes to see.

The whimsical humor, the shrewd observation, the human welcome of Mr. Speakman's mind and heart make him in a very noble sense a man who can claim every land through which he travels as a fatherland of his spirit, for he is willing to appreciate and to love the best in them all. The beautiful books which have come from his pen give us a glad consciousness of that common birthright which gives a unity to the human world. These books have a place all their own in the developing both of the international mind and the international heart.

Research Work in Palestine

THERE IS AN impression among students of the Bible that little remains to be done in the way of archaeological investigation in the Holy Land. There are several reasons for this opinion. Palestine is a small country, hardly larger than Connecticut or Wales. Its territorial promise of important finds from the past is limited. Moreover, few lands have suffered as has this one, from earthquakes, military invasions, and such other disasters as might well destroy all traces of former civilization. Then, too, it is recalled that the country has been carefully searched for remains of every sort, with but small results thus far. To be sure a few valuable antiquities have been dug up, such as the Mesha Stone, the Mosaic Map from Madeba, the Siloam Inscription, the Byzantine Edicts from Beersheba, and the Hebrew ostraca from Samaria. But these are meagre results considering the importance of Palestine as the scene of biblical history, and the wealth of material which has been found in Egypt, Mesopotamia, Asia Minor and Crete.

It is the opinion of trained archaeologists, however, that the work of research in this "least of all lands" has only just begun, and that the new chapter which is now opening in the work of excavation promises to be one of the most successful and thrilling in the history of such inquiries. Already the faith of such searchers is bringing important results, and the land that has been the shrine of three great faiths and the goal of countless pilgrims may soon become the resort of the expert excavator as well as the student of biblical history and archaeology. The activities of such specialists as Bliss, Macalister, Parker, Guthrie, Weill and Mackenzie in this field show that by far the larger part of the work of research remains yet to be undertaken.

This educational interest in Palestine is taking two forms. The first is the establishment of schools for research where both teachers and students may have the advantage of immediate contact with the land, the sacred sites, both traditional and verified, the folk-lore survivals from biblical times, and the archaeological material gathered through the years, and now accessible in the various museums in Jerusalem and elsewhere. Of these schools there are several, including the American School of Oriental Research, the British School of Archaeology, the Ecole Biblique et Archéologique, maintained by the Dominican fathers of the Convent of St. Etienne, the Pontifical (Jesuit) School of Archaeology, and various other foundations under German, Italian and Jewish auspices. These institutions maintain collections of antiquities and library facilities more or less competent. In addition there are museum collections at Notre Dame, the German Cathedral, St. Anne's and elsewhere, and at several of these places lectures are given to students and the public on the history, topography, manners and customs of the land in relation to the Bible.

The second interest of these foundations, and other organizations of special character, is excavation at sites which promise to yield materials valuable for the student of the land and the Book. The British School under the direction of Professor John Garstang, formerly of the University

of Liverpool, and well known as the authority on Hittite archaeology, has been conducting researches at Askelon, assisted by Mr. Phythian-Adams. It is an interesting comment on the change from the old attitude of suspicion and opposition maintained by the Turkish government toward all work of excavation, that under the British rule of Sir Herbert Samuel, the High Commissioner, Professor Garstang has been appointed Director of Antiquities for the country. This insures a favorable governmental attitude toward all work of this character, and will tend to discourage the illicit digging and traffic in valuable finds.

The American School of Oriental Research is one of the three archaeological foundations maintained by the co-operative efforts of American scholars and institutions at Rome, Athens and Jerusalem. There are now forty-five American colleges and universities contributing to the support of the school at Jerusalem. At first there was one instructor, chosen from the biblical department of some one of the supporting institutions. Now there is a resident director, Dr. W. F. Albright, a trained specialist in the work of the archaeologist and excavator, an annual professor, on leave from home, two or three fellows, supported by the Thayer, and other funds, and such students as may desire the advantages of the institution. The annual instructor for this year is Professor A. T. Clay of Yale. Close co-operation is enjoyed with the British school, particularly in the common use of library materials. A considerable portion of the fine Semitic library of the late Professor Morris Jastrow, Jr. of the University of Pennsylvania has been contributed to the school. An admirable location has been purchased outside the walls of Jerusalem, and a bequest of fifty thousand dollars made by Mr. and Mrs. J. B. Nies of New York assures the erection of a suitable building.

Under the direction of such men as Professors Paton, Worrell and Albright, the school has gradually extended its program. Courses of lectures are given, regular classes are conducted, journeys are made through the most interesting and promising portions of the land, the work of excavation carried on by others is observed, and such actual digging is undertaken as funds will permit. At the present time work is being prosecuted at Tell el-Ful, believed to be the site of the ancient Gibeah of Saul. Recent reports tell of the excavation of an interesting tomb in the Kedron valley, containing a score of ossuaries, and an artistic sarcophagus at Tell Barak, northeast of Caesarea.

Under other auspices much work of similar sort is going on in Palestine. The University of Pennsylvania, always active in the service of archaeology, is excavating at Beisan, the ancient Beth-shan, near the Jordan, under the competent direction of Dr. C. S. Fisher. The Dominican and Franciscan fathers have done much valuable work in Jerusalem and in other portions of the land. The Jewish Archaeological Society, under the direction of Dr. Nahum Slousch, is conducting important researches at Tiberias. Danish investigators have begun the excavation of Seilun, the ancient Shiloh, where Dr. Aage Schmidt is in charge. The French are working at Ain Duk, the Palestine Exploration Fund is reporting work from time to time, and the University of Chicago will soon begin excavations at Megiddo, where the Germans unfortunately discontinued their investigations sixteen years ago. Equally unfortunate

is the fact that the German School of Archaeology in Jerusalem, of which Professor Dalman was the efficient head, and where later on Dr. Alt was in charge, is now closed, and probably cannot be reopened for years. This contained the best collections of antiquities in Palestine.

With all this work in progress one is not surprised that a large body of results is taking form. Some of the most important of these are the identification of biblical sites, and the penetration into the history of these and earlier localities by means of the inspection of pottery remains. Even where no other kinds of antiquities are to be found, the investigators are quite sure to find sherds in abundance. These are now believed to afford a measurably certain means of estimating the age and the type of civilization of the place. If surprising assurance is shown that the story of a given site can be reconstructed from the pottery fragments found at different depths in the digging, the layman has to accept the verdict for the time, fully aware that the entire process will be subjected to the searching scrutiny of later experts, as is the custom in all critical inquiry. On the basis of such data the location and story of many important biblical localities are coming to light, and the traditions of guides who conduct tourists through the land will be of even less value than now.

But perhaps the most surprising and gratifying feature of this work of research is the establishment of a sister school further to the east, the American School of Archaeology in Bagdad. This entire region between the two rivers, the Tigris and the Euphrates, hence called "Mesopotamia," is a historic area of the first importance. Here in various periods of the past were the great cities of Kish, Akkad, Babylon, Seleucia and Bagdad. Even the name Kut el-Amara, the scene of important military operations in the late war, brings up familiar memories. The region must be full of antiquities, as it is certainly impregnated with great traditions. It is of importance that there should be organized here a school which shall be both a center of study and inquiry and a focus for excavations. The beginnings of such an institution have already been made. Headquarters have been established in the residence of the American Consul, Hon. T. R. Owens, near the site of the new University, with the full cooperation of Sir Percy Fox, the resident British representative, and the approval of the government of Irak.

To such a school, then only in remote contemplation, the late Dr. William Hayes Ward with rare foresight bequeathed his extensive library on condition that the beginnings of such an institution should be made within ten years. These valuable books, together with a portion of the library of Professor Jastrow, are now in Bagdad, and it is expected that Professor Clay will devote a portion of his time this year to the inauguration of the instructional work of the school. A charter has been secured for the two schools, the one at Jerusalem and the one at Bagdad, under the comprehensive title of The American Schools of Oriental Research. And thus within easy reach of the great excavation sites of Ur, Eridu, Telloh, Nippur, Babylon, Ashur, Nineveh, and Khorsabad, American students and professors will have the opportunity not only of reconstructing the story of some of the most important civilizations of antiquity, but as well of participating in the actual work of

research at the new sites which investigation is sure to disclose.

The Man Who Ran Behind

A Parable of Sated the Sage

I HAVE A FRIEND who spake unto me, saying, Come thou unto the College, and see the Athletes run a Race. And I answered, When I was in College, our chief thought was of the Human Race; nevertheless, we had some Races beside. I will go with thee.

Now the races were of Several Sorts, and I will not mention all of them. But there was a Long Distance Race where men ran around an Eliptickal Track, and the Runners were constrained to run around Four Times.

Now there was one man who got behind all the rest, and the longer they ran, the farther he got behind. And when he had run around Three Times the swiftest runners had run around Four. And some of those who sat in the Stadium beheld and understood all this, but there were others who were confused, because the runners were many. And they looked down the Home Stretch as they saw the runners coming in for the Last Time, and behold, he was in the lead.

Then did Certain of them Cheer him, and gave Outlandish Yells, and proclaimed him the Victor. But they that were wise to the game did nothing of the sort. And as for the Judges of the Race, they were not fooled a Little Bit.

Now, this slow runner had this one virtue, that he was no Quitter, therefore did he continue to Run, though he knew from the start that he was Beaten, and knew it better every lap. But when he came in at the end, and there were those that cheered, he was Embarrassed. And finally, as they continued to cheer, he almost began to think of himself more highly than he ought to think. And the cheers sounded good to a man who was so badly whipped. Nevertheless, he sought not to deceive, and he promptly made way for the Winner. And it was lucky for him that he attempted no Camouflage, for the judges would have stood for No Nonsense. And they knew, even as he knew, that he was not the First man but the Last.

Yet did I meditate upon that which I had seen, and I said, There are some men in life who do it on that wise, and are able to put it over. Yea, they stand smirking at the Grand-Stand, and the applause is sweet in their ears, and they seek to Bluff the Universe with the notion that they are the winners. But the righteous Judge of all the Earth will not have it so. Yea, and the bluffer is the loser.

Now the inhabitants of the Bleachers, and such as sit in the Grand Stand of this world are very poor judges of what doth constitute Success in the Race of Life. And they are always rushing down to the ropes and yelling their heads off in honor of him who winneth a cheap and fugitive Success. But no man is a Victor unless he winneth worthily, and there are they whom the world thinketh First whom the Great Judge of the Race knoweth are last. Yea, and the runner himself knoweth it. And that is what maketh his failure complete, for he adjudgeth himself a loser whom the world did esteem a winner.

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Do Tariffs Violate Christian Ideals?

By F. Ernest Johnson

ON SEPTEMBER 21, 1922, the United States returned to high protectionism with a stride almost unparalleled in our tariff history. The process of returning was a costly one. It meant eighteen months of deliberation and debate on the part of congress; the printing of 10,000 pages of information for congressional committees; the gathering of an army of manufacturers, stock-raisers, importers, lumbermen, miners, and who not, to lobby their way to "protection". Theoretically, we make our tariffs on a scientific basis. We have a hard working tariff commission whose 250 employees manage to consume their appropriation of \$700,000 a year. But to make elaborate technical studies of trade problems is one thing, and to secure their adoption as a basis of legislation is another. The tariff commission had little, manifestly, to do with making the Fordney-McCumber tariff. It was, like its predecessors, a political product.

In recent years, efforts have been made to take the tariff out of politics. On the face of it, there is much to be said for this undertaking. If there is anything that a congressman's training does not fit him for, it is the making of a tariff schedule. Says one of our foremost tariff experts: "To vote intelligently on the tariff a congressman must distinguish between raw silk, thrown silk, spun silk and artificial silk; between crepe de chine, georgette and habutai; between tapestries, pile fabrics and damasks." But the proposal to take the tariff out of politics takes no account of the fact that the tariff is not a business question; it is essentially a political question. Given a principle, a theory, a policy, and the experts can work out schedules, but it is precisely in the realm of theory and policy that the conflict arises. And this is the province of the law makers.

ECONOMISTS AGAINST TARIFF

To be sure, we might refer the whole matter to a group of economists representing both parties. If that were done, it is a foregone conclusion that the present tariff law would not last over night, for competent economists are, with few exceptions, against protective tariffs. Protectionism and economic theory don't go well together. Protectionism runs counter to the basic teachings of economics. It interferes with the free play of the market. It is a monopoly doctrine. It is an attempt to make economic units coincide with political units. It gives to a manufacturer of goods in one country who has high production costs an arbitrary handicap over his foreign competitor, and maintains him artificially in a market from which he should be automatically excluded.

It is a curious fact that the typical American business man is always insisting on free play for economic laws—free competition, "less government in business"—and yet on the tariff issue he will complacently demand

to be made the recipient of a subsidy*, and repudiate all his favorite economic concepts—"supply and demand," free market and all the rest. It is a strange inconsistency, explained only by the fact that this typical business man is a thorough-going nationalist. His economics is only as wide as his world, and his world is bounded by the American border. He cares little for "abroad". It isn't on his map. The same congress that refused—commendably, as the present writer thinks,—to pass the ship-subsidy bill, enacted the new tariff law which amounts to class legislation in favor of a large part of American industry.

WARTIME PROTECTION

The return of the nation to high protectionism is but one of many illustrations of the magnitude of the barrier that since the war has separated Americans from the rest of mankind. Of course, it was to be expected. So far as the country as a whole was concerned it was a post-war reaction for which there are two historical precedents. The same forces have been at work which originated the protective policy immediately following the war of 1812, and which after the civil war firmly established the protection theory in American political thought. We must become self-sufficient; we don't need the rest of the world; and if we don't look out the rest of the world will be camping on our doorstep. So runs the argument. The demand for tariff barriers against foreign nations is all of a piece with opposition to "internationalism"; it is one of the "defense mechanisms" of a national mind that has become turned in upon itself.

To be sure, this is probably over-rationalizing the matter. Few people base their attitudes on reason to so great an extent as this account would suggest. There are in fact two sets of causes that produce wars. International conflict is caused by psychological factors operating coincidentally with economic factors. The former influence the people as a whole—the citizens of a nation; the latter are the weapons which special interests shrewdly manipulate to their own advantage. So it is with tariff barriers. They are justified in the public mind on the basis of national greatness and independence, the superiority of our culture, the relative height of our living standards, and the desirability of making our America self-sufficient in war or peace. This is the covering barrage under the protection of which the heavy batteries of the economic interests are brought forward. Labor and the farmers are induced to support high tariffs on the plea that their wages and prices respectively will be seriously reduced if any other course is followed. The air is full of nationalist slogans and alarmist talk. Then the lobbies of the various interested capitalist groups get in their work. When

*Technically, of course, a protective tariff is not a subsidy in the ordinary use of that term, but as an economic policy it amounts to the same thing.

they get through with the tariff, reason and conscience alike have been forgotten in the mad scramble for "protection". The free trade south lines up for a stiff duty on sugar, and northern manufacturers lay aside their protection philosophy and turn their backs on "infant American industries" if it happens that these suppliants for subsidy are producing raw materials which the manufacturers can get cheaper from abroad.

PROTECTION TARIFF A MYTH

The protective tariff, as economists well know, is a grand myth. This is proved by the arguments that have been used in different periods of our history to defend and maintain it. Up to 1840 or thereabouts, the stock argument for protection was the necessity and the duty of protecting "infant American industries". Now it is a mistake, of course, to confuse the high protection doctrine with the protection of infant industries that need to be favored only during the period of their early development. Opinions may differ as to the wisdom of even this mild protective policy, but it is in itself an entirely different doctrine from the protectionism that took root in America after the civil war and has now apparently reached the climax of its development. But in the normal course of things an infant grows up. A nursery for a strong man is something of an anomaly. Indeed, the recognition of this anomaly led to a change in the argument used by champions of protection to support their position. With industry well established in America and the iron industry especially exhibiting a huskiness that was hardly consistent with infancy, protectionists could not continue to use with success the old argument.

Toward the middle of the last century the doctrine took shape that the purpose of protective tariffs is to maintain the relatively high wages of American labor. This was a contention utterly contrary to fact, but its persistence illustrates the very slight degree to which popular ideas and slogans are the result of rational processes. The high level of American wages was quite independent of the tariff, as was shown conclusively during low tariff periods. In fact, free traders had made much of the American wage level and protectionists had been put distinctly on the defensive on this point. But given a favorable psychological situation the public soon forgets facts. Thus came the myth of the importance to labor of a high tariff on imports.

WILSON ON TARIFF

The climax of protectionism is reached in the present law. The theory on which it is constructed was prophetically described over a decade ago by Woodrow Wilson, then Governor of New Jersey. It is this: an industry in America whose costs are higher than an industry abroad is entitled to a differential in its favor sufficient to offset that difference. All the natural or other advantages that a foreign industry enjoys are to be neutralized by a tariff duty. Take the classic example of sugar. If it costs a cent more a pound to produce beet sugar in Michigan or Colorado than to produce and import Cuban cane sugar, the protectionist

insists that a permanent import duty should be levied to account for that differential. It does not occur to him that it is better to divert from sugar production the capital which is at a permanent disadvantage as compared with foreign capital, and employ it where there is no such competitive disadvantage. He is more concerned to establish and maintain one more American industry than to keep down the price of sugar.

To be sure, the effect of the tariff on prices is not a matter to dogmatize about, as we shall see presently. It should be clear to anyone, however, that the only thing a protective tariff can "protect" anyone from is underselling by foreign competitors in the home market. This is the heart of the matter. And the only way to prevent this underselling is levying a tariff that will bring the price of foreign goods up to the "fair price" level of domestic goods. Yet protectionists blandly maintain that a high tariff does not increase the cost of living. During the congressional debates on the Fordney-McCumber tariff bill, Mr. Fordney loudly proclaimed that if anyone increased prices under the tariff he should be prosecuted as a profiteer. The answer to this is twofold. First, if the statement is true the "protection" is unreal; secondly, as a matter of record, high tariff rates have in the past undoubtedly contributed to the fastening of great monopolies upon the American people. Under tariff protection, the iron industry, for example, found it possible so to intrench itself that it could eliminate or control even that domestic competition which is supposed to be the consumer's defense.

"FULL DINNER PAIL"

Theoretically, in the view of defenders of the high tariff, it works quite differently. The influx of cheap foreign goods is checked and the home market stimulated, while competition, as usual, is relied on to keep prices down. But even if this should eventually come about the price level is bound to rise by the difference between home and foreign costs. You cannot maintain a subsidy without somebody paying for it.

The results thus far of the operation of the tariff law must be very disquieting to its framers. Of course much of the support of a measure of this kind is retained from one administration to another by cheap talk about prosperity—the old time "full dinner pail" argument. The masses of the voters are very slow in learning that "prosperity" is too complex a matter to be affected in any great degree by a tariff law. The business cycle moves in its own way, but the masses are not interested in anything so subtle. In fact it would appear that astute political leaders deliberately took advantage of an evident upward swing of the cycle to fasten protection on the nation in order to serve their own ends, knowing that they could later go before the country, point to the return of prosperity, and say "Protection did it!"

EFFECTS OF FARM BLOC

But the political situation is altered in America since the advent of the farm bloc. This particular group of producers and consumers seems to be increasingly

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harder to pacify—that is to say, harder to bluff. They accepted the Fordney-McCumber tariff, trusting in the promises given them that it would send up the prices of agricultural products. They have had a wonderful disillusionment. The net result to date seems to be a slight increase in the things the farmer buys and a continual lowering of the price of what he has to sell. The wheat farmer, especially, is hard hit. Why did the tariff not help him? The reason was as obvious, or should have been, in September, 1922, as it is today. Of what possible aid can an import duty be to the grower of wheat when 22 per cent of his product is exported in any case? The wheat imported into this country is insignificant compared with what is exported. There was some very reprehensible talk on the floors of congress during the tariff debates which misled the uninformed. The farmer's trouble is not in the domestic market but in the market of the world. He wants to sell more abroad. The immediate effect of a protective tariff is to increase his expenses and the secondary effect is to weaken his market abroad. We cannot export if we do not import. The trade balance goes against our foreign buyers and they cannot maintain trade with us at such disadvantage. This is written in the very structure of international trade.

But it must be admitted that if the many claims of the new tariff's proponents were exorbitant, the predictions of its foes have likewise turned out to be exaggerated. It was freely predicted that the increased cost to the consumer would be three billion dollars a year or even much more. As a matter of fact, prices have risen to some degree, but the change is not serious in its total effect on living costs, nor is it marked enough to establish the fact positively that the rise was due to the tariff. The days of monopoly building in America by means of tariff walls seem to be past. That is the stern fact as to the relation between protective tariffs and the cost of living.

ECONOMICS AND MORALS

All this may seem to be more of an economic than a moral indictment, whereas we are assumed to be chiefly concerned here with the moral aspect of the matter. But is not this precisely the point? It is because protectionism is wrong economically that it is so wrong morally. It is the purpose of the economic system to support life. A failure to enrich life is a moral failure.

It is true that the protectionist argument has on the surface an ethical flavor. It is commonly argued that the living standard of labor in this country would be forced down by free trade to the level of labor in foreign countries. Put in this form the argument is very similar to the economic argument for limiting immigration. It must be admitted that no matter what ideals we may hold for America as an asylum for the oppressed of the nations, few of us look with equanimity upon the admission of European or Asiatic labor in such numbers as to flood the "labor market" and break down standards that have been built up here by education, legislation, and the efforts of the trade unions. To a limited extent the parallel holds good. I become recon-

ciled to paying the top price for a suit of clothes because the difference in market prices of suits that I would be willing to buy means the difference between a sweatshop and a wholesome factory. So a nation might conceivably take the position that it would not be a party to the exploitation of labor at home or abroad. But to lay down such a principle makes evident at once its inapplicability to the protectionist's argument. He is quite willing, as the tariff schedules show, to import free of duty vast quantities of materials that are not in competition with American manufacturers. He is not concerned about the exploitation of labor in any market but his own. It is rather difficult to find any philanthropic quality in a protective tariff. Not only so, but it is a matter of history, as we have already noted, that the wage level in America has been maintained at a relatively high level, not by protective tariffs, but by economic forces operating independently of the tariff.

PROFITS OF IMPORTERS

Another argument offered in congress for the high tariff, which on its face has a moral significance, was the enormous profits made by importers. Senator McCumber, whose part in the drawing of the tariff law his constituency acknowledged by retiring him, produced a razor which cost 21 cents abroad and retailed in this country for \$5.00; a necklace worth \$12.35 in France that sold for \$150.00 in this country; and so on. On grounds of tax theory alone an import duty, as the equivalent of an excess profits tax, might be justified. The question of revenue must always be kept clear of the issue of protection. But these items are luxuries, for the most part, and what is done with respect to them is of no great consequence either way to the masses of the people. They enter only in a minor degree into the cost of living. Bringing our protectionist advocates back to economics again, we must insist that broadly speaking, the person who can supply at a cost of 21 cents an article that we poor victims of high living costs are paying \$5.00 for is the one to make it, and more power to him. Whoever keeps such goods off the market, on the face of it does the American people a pronounced disservice. We need them in quantities sufficient to bring down prices to a reasonable level. Domestic competition will not do it; neither will "a gallows as high as Haman's."

MORAL ARGUMENTS

The moral argument against the protective tariff might be summarized thus: First, it needlessly raises prices to the consumer of domestic goods. All arguments to the contrary are meaningless. If it can be shown that in any given case a protective tariff does not have this effect, one of two things is proved thereby—either the effect is present but is concealed by a general price movement which overshadows it, or the tariff is quite without economic significance with reference to the purposes for which it was enacted. In the case of the present tariff the latter of these alternatives seems to be nearer the fact. The difference between costs here and abroad is too great to be overcome except by

a tariff so high that it would trouble the shades of Payne and Aldrich.

PROTECTING HOME INDUSTRIES

Secondly, wherever a tariff wall is effective in "protecting" home industries it tends toward monopoly. The history of the iron and the textile industries in this country furnishes abundant illustration of this fact. Assuming that a high tariff enables certain domestic manufacturers whose costs are relatively high to keep comfortably on the market when they would otherwise be crowded off, it follows that those who were making a good profit without the aid of the tariff are afforded by the impost a premium—clear "velvet." The manufacturer who could make no reasonable claim to protection gets the benefit of it as well as the struggling producer. Thus he is given a preferred status in the industrial order. And the loudest "squeal" heard in the lobby is more than likely to come from the expansive, furlined individual whose bread is already buttered on both sides.

The most serious social implication of all this lies in the fact that the "excess profit" may be put, not into the legitimate extension of business, but into the absorption of rival concerns or into crushing them by a campaign of underselling. Thus the harm done to the consumer in the first instance is perpetuated in the structure of the industry. The golden age of trusts has probably passed in this country, but the principle governing monopoly tariffs remains the same.

Thirdly, the protective tariff is at best a purely nationalistic, "safety first" device. It capitalizes the advantages of one nation at the expense of the rest of the world. Carried to its logical conclusion it would make of the nation maintaining it, with respect to its whole industrial plant, one grand monopoly as against the rest of the world.

PROTECTIVE TARIFF NATIONALISTIC

There was a time when the first two items in this moral indictment of protectionism were the most serious. Now they are less important than the third. The change is not due to the lessened importance of domestic issues, but to the vastly increased importance of the international issue. It will long be the shame of America that with the end of the war we undertook to isolate ourselves from Europe not merely in politics but in trade. We have seen Germany on the verge of collapse with but one possible method open to her of recovering economically and of fulfilling her obligations, namely through developing an export trade. Yet we made common cause with irreconcilable belligerents in building up tariff walls to close this sole avenue to her recovery.

Protectionism is a product of national-mindedness exploited by private interests. As such it cuts across the fundamentals of Christianity. The spiritual primacy of Christianity is in its world-mindedness, and its ideals of mutual service. The issue is one that admits of no compromise; a nation cannot serve God and Mammon.

Beware!

By William R. Moody

TO GIVE EMPHASIS to some statement Jesus used the word "Verily." It was as though he would have italicized the verse or statement as of paramount importance. The truths which he thus emphasized bore upon a man's personal relationship to God. In like manner, on several occasions, he used the word "Beware" to warn his disciples against peculiarly insidious evils. On at least six different occasions it is recorded by the synoptic writers that he used the word like a signal to indicate impending danger.

First the warning is against false prophets, and indicates the means by which they may be recognized. Twice in one short passage Christ indicates what would seem to be almost obvious, that by their fruits the false prophet may be known, as well as the true. If there is any uncertainty as to what the fruits of a true prophet should be, one need only turn to the fifth chapter of St. Paul's letter to the Galatians to find there enumerated the distinctive characteristics of the fruit of the Spirit. One who claims to know the mind of God, and proclaims even that in arrogance, egotism and intolerance, men may well beware of. However zealous a statement of the truth may be, such a one is unsound in that which is essential—a true Christian spirit. The warning which Jesus gave to his disciples was not applicable alone to his day. One has only to read the bitter controversies that have rent the church through all centuries to realize how unchristian in spirit they have been. Even truth itself may be defended in the spirit of a false prophet. Of such defenders of the faith Christ teaches men to beware.

Again, our Lord warns his disciples against the spirit of the Pharisees and the spirit of Herod: "Beware of the leaven of the Pharisees and the leaven of Herod." The Pharisees were the very men who were distinguished by their meticulous observance of the Mosaic law. Not only did they seek to observe every command, but had built up a tradition of men about these laws which was burdensome. Laws which were designed to help men in their relations to God and their fellow men, as well as for their own welfare, were so interpreted by the Pharisees as to constitute "heavy burdens, and grievous to be borne." Arrogant, intolerant, and egoistic, their minds were closed to the truth of God by their bitterness of spirit, and when they feared a loss of prestige in the minds of the people through the denunciations which fell from the lips of Christ, they compassed sea and land to destroy him, and ultimately brought him to the cross.

INTOLERANCE

Again, the note of warning is directed against the Sadducees. They were the materialists of their day, denying the resurrection. Christ does not commend the Pharisees for their orthodoxy, nor does he denounce the Sadducees for their heresy, but he associates them together in his warning because of their spirit. It was

against the spirit of intolerance on the part of the orthodox and liberals of his day that Christ warned his followers.

Still another class who constituted a menace were the Scribes. He pictures them as being obsessed with the "desire to walk in long robes, and loving salutations in the market-place, and chief seats in the synagogues, and chief places at feasts; which devour widow's houses, and for a pretense make long prayers." Such men may deceive others. It is quite possible that they may deceive themselves. But the test of their religion, like that of the false prophets, is to be in their fruits.

SPIRIT OF PERSECUTION STILL LIVES

Another warning is against men. "For they will deliver you up to the councils in their synagogues, they will scourge you." It would seem as though, from the text, this warning was one of limited application, and had little bearing upon the present day but surely the spirit of persecution is not dead, even in Christian countries. The rack, the thumbscrew and the stake are no longer means for restricting liberties of conscience. As someone has aptly said, "We no longer burn heretics, we brand them." The bitterness in which true and noble Christian men have been attacked by those who hold a different interpretation of scripture from themselves, is indicative of the spirit of the persecutor, whether it be in apostolic days, the time of the inquisition, in the reign of Mary Tudor of England, of the witchcraft delusion in Massachusetts, or in some more recent demonstrations. It is the spirit behind the action that we are warned against.

Finally, the last warning is against covetousness. The term is one much broader than is frequently realized. The objects of covetousness enumerated in the decalogue may be no temptation to many who are nevertheless covetous in another's achievement and reputation. The success which attends a man seems wonderfully to magnify, in the minds of some people, his heresy. There comes to mind as I write a man who has failed in every post that he has occupied, and yet so zealous is he for the truth, and so meticulous is he in definitions of truth, that his criticisms have been directed against many of the most earnest ministers and workers, not only at home, but abroad.

In enumerating the perils against which Christ especially warns, one is strangely impressed with the notable omissions. For example, the grosser sins of which men take account are not referred to—lying, thieving, stealing. Everywhere these are recognized as evil, and among Christians have caused grave scandal and injury to the church. It is doubtless due to the fact that the grosser evils are so obvious in their enormity, while temptations to sins of the spirit are peculiarly subtle, that Christ warns specially against the latter. Thus jealousy and egotism may cloak themselves to appear as a zeal for the truth, and a slanderous attack upon a fellow Christian as loyalty and courage in the cause of the faith.

Stranger even than this omission is another, namely, his omission of any warning against heresies. When

so much bitterness is being shown in the attacks upon those who hold widely divergent views in regard to Christian truth, and there is so much animus in their attacks and counter-attacks, it would almost seem that those who had departed from the traditional truths of the church would be a source of great danger. Strangely enough, the things which the people are most fearful of today do not seem to have been the object of such dread on the part of our Lord. I do not find that he even uses the word "heretic," and in fact, the word only occurs once in the New Testament, namely, in Titus, the third chapter, the tenth verse. It is significant that the admonition as to the method of dealing with a "heretic," that is a *factious* person, is that, after a first and second admonition, he is to be left practically alone. He is not to be burned, or branded, but people are to avoid a quarrel with this type of man by simply avoiding his society. Now in this sense there are a great many "heretics" who think themselves extremely orthodox, and the best way in which to treat them is not to enter into argument with them or to denounce them in the press, but rather, to leave them to "stew in their own juice." This seems to be the import of this verse.

A man recently said to the writer, referring to a certain combative, dogmatic preacher, "He expresses what I believe; but I never heard him that I did not have a feeling that I wish I didn't agree with him, for the sake of fighting him." Evangelical faith does not find its greatest foes in material philosophy, occultism, or liberalism, but rather, in the spirit of those men who contend for the faith of Christ, but are devoid of his spirit. What insures the growth and propagation of faith is the truly Christian spirit.

UNSOUND FAITH

There are many who are alarmed over the prevalence of unsound faith, and see in a departure from the traditional interpretation of scripture a certain degeneracy. But this alarm has always been felt. There is nothing new in it. A missionary of the American Board recently sent to Dr. James Barton of Boston a transcription of an ancient Assyrian tablet of 2800 B. C., of which the following is a translation: "Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. Every man wants to write a book. The end of the world is evidently approaching."

There is something familiar about these words. They sound very like complaints we have heard in the twentieth century, only they are nearly five thousand years old. It seems that human nature changes but little, and alarms were experienced in those far-off days, very similar to those men feel today. But as Dr. James Orr said years ago in an address it was my privilege to hear: "It is not evidence of faith to be alarmed over the ark of God." So today there is no danger to essential truth. The Almighty has not abdicated nor is his truth imperiled. There is danger, however, even as in Christ's own time, that intolerance and an evil spirit may thwart the progress of God's kingdom.

Personal Immortality

By Canon B. H. Streeter

ONE CAN HARDLY be expected to say anything new on a subject like immortality, which has exercised the minds of many of the greatest of the human race since the time when men first began to think and question. All I can hope to do is to select one or two points which seem to me to be among the most essential, and I think if one talks about the future life one must naturally divide the subject under two main heads: first of all, our reasons for believing that there is a future life, and secondly, the nature and character under which we picture to ourselves the kind of life it is likely to be. First, the fact of the future life, and secondly its character.

Now, in regard to the reasons for the belief in a future life, I shall not consider at all the evidence which many people think can be procured in the field of spiritualism. I do not myself think that the amount of evidence forthcoming in that direction amounts to very much, but that, I know, is a matter of opinion, and it is also a question which cannot be adequately discussed apart from a minute and detailed examination of an immense amount of evidence. For myself I think that the central argument for a belief in a future life is the one which was formulated by Christ, when the Sadducees put to him the difficulty of the woman who had seven husbands—in the resurrection whose wife shall she be? He began by ruling out the materialistic conception of the nature of the future life which gave their difficulty its substantial weight. In the future, they neither marry nor are given in marriage, but are as the angels in heaven. I shall come back to that point a little later. Then he goes on to the positive affirmation. God is the God of Abraham, of Isaac and of Jacob. He is not the God of the dead but of the living. That is to say, if God is a God to whom individual personalities have a value, the fact that God is God is a guarantee of their survival. Or, to put it from another point of view, the center of Christ's teaching about God was that God is our father, and that if we, being evil, know how to give good gifts to our children, we may be quite certain that our heavenly father, being better than us, would not let one of his children perish.

THE FATHERHOOD OF GOD

Now, that is an argument the appeal of which I think is exactly proportionate to the extent to which one has grasped Christ's conception of the nature and reality of the fatherhood of God. But I think most of us, and among that majority I frankly include myself, have not perceived clearly the practical as distinguished from the theoretical recognition of the fatherhood of God. It is one thing to say, I believe that God is our father and I see that certain consequences will follow; it is quite another thing to have the experience and the conviction of the fatherhood of God with the same intensity and reality as Christ himself had.

But there is another way of approaching the same fundamental argument which I think appeals to us ordinary people, and that is what might technically be called the argu-

ment from the existence of values. Whatever we may believe, or whatever we may feel about God, we are quite sure that there is a difference between good and evil; that it is better to be noble than mean, to be kind than to be cruel, to be brave than to be cowardly, to be true than to be false. We may sometimes fail in these things, but I think there is no one who does not start with a fundamental conviction that one thing is better than another; that the difference between good things and bad things, the noble and the ignoble, the high and the degraded, is not just a matter of taste. It is not a difference of taste, it is a difference of fundamental character; and although that difference is felt both by people who believe in God and by people who do not believe in God, I do not believe one can find an intellectual justification for that belief apart from the inference that the Power behind the universe is such, and so the nature of things is such, that these differences are real differences, not just matters of individual taste, in which one man may think one thing and one another.

HUMAN PERSONALITY NOT TRANSITORY

It seems to me therefore to follow, from the existence of values in these things, that human personality is something not simply transitory, that the moral struggle which ends in one man achieving a height of character, and another sinking to a depth of degradation, is not futile and purposeless; but it seems to me it is very largely—I will not say entirely—meaningless if the end of the achievement is that the individual who has achieved this thing goes out like the light of a candle.

Then again, I would point to this fact, that in the progress of civilization there has always been progress in the recognition of the greater value of the individual personality, but that value is not a value of a supreme character unless it has in it something lasting, something further to look forward to. If one looks at the facts of existence one sees a great deal that is rational, one sees a great deal that is difficult to explain, that is irrational; but it seems to me that the hypothesis which goes a long way to reduce the whole thing to being intelligible, rational and valuable is that this present life is but, as it were, the first act of a drama where we can see the plot beginning to develop, but cannot yet see the ultimate denouement; and one cannot judge of the quality of the play when the curtain goes down at the end of the first act.

I now want to turn to the other question of the mode or manner which we may conceive the future life will have, because I think that the difficulty many people find in believing that there is a future life is connected with the difficulty of imagining what kind of life that will be, or perhaps from an acute reaction against the particular ways of picturing the life of the world to come which were imposed upon them in childhood. I think it is dissatisfaction with those pictures which is the chief cause of the rejection of a belief in the future life at all, and for that reason I think it worth while to speculate for a moment on the question

of the mode and character of the future life—doing so, of course, with a clear understanding that the unseen is unseen, and that all we can say or think about the subject is of a speculative character.

REINCARNATION

I think there is no doubt that much the easiest way of picturing to ourselves a future life is that which is furnished by the oriental doctrines of reincarnation and karma—that we come back again after an interval, and live the same kind of life. And then, again, as the doctrine is taught by the sages of India, it also seems to give some help toward meeting the difficulty of the apparent injustice of this life, the fact that so often the innocent seem to suffer and the guilty to flourish like a green bay tree. The theory that we come back again after an interval, to be re-born in other bodies, and that if we lived a good life in a previous generation we are born to prosperity, but if we lived an evil life we are born to circumstances of poverty and humiliation, appears to give a solution of the problem of evil, and at the same time a clearly imaginable picture of the continuance of a life beyond the present, and I think it appeals very strongly to a great many people who come to a consideration of the matter.

But the more one thinks about it the more one feels that it is too simple and too easy an explanation to be satisfactory. The notion that the wicked duke will be born again in the next generation as a slum child with rickets, and that the virtuous dustman will inherit a baronetcy in the next life seems to me to be a little bit too near poetic justice as it is conceived in melodrama to be a completely satisfactory solution of the problem which we are considering. Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive the things that God hath prepared for them that love him. It may suffice that the wicked duke should be born in the next generation as a slum child, but I think perhaps the reward for the virtuous dustman falls short of the aspirations and expectations of the human spirit at its highest. It seems to me that any kind of immortality which means coming back to the sort of life lived here is one that has very little hope in it, and the people who believe in this sort of immortality look for salvation in a deliverance from the wheel of rebirth; it is the thing they pray to be delivered from.

AS THE ANGELS IN HEAVEN

I prefer then to return to that word of Christ's, "They neither marry nor are given in marriage, but are as the angels in heaven;" to think, that is, of the external conditions and the environments of the life to come as being in no sense a replica of the life which we live here so far as external circumstances and external environment are concerned. It seems to me to reveal a poverty of imagination to insist that life can be lived only under the conditions with which we are familiar on this planet. "As the angels in heaven"—from one point of view, of course, that is a blank cheque, but at least it means life on a richer, a freer and a larger scale than anything that even the best and noblest and the most fortunately placed are familiar with in this life.

But in so far as that conception is undefined, there is another conception which we find in the New Testament, which I think will help us to give it a further definition, the conception of eternal life which is most fully developed in St. John's Gospel. In that Gospel eternal life is not considered as something which is wholly future. It is considered as a life into which we can enter in this world, although we may of course enter into it to a fuller extent in the world beyond. This conception seems to me to be an affirmation of the essential continuity of the highest life, of the highest experience which man can attain in this world and the life of the world to come. That is to say, if we are thinking of external environment, material circumstances, and all that, the life of the world to come is wholly different from this. If we are thinking of it in terms of the quality and character of the life lived, then it is to be thought of as a continuation and an extension and an enrichment. Continuity in one way, discontinuity in another. Continued in the spiritual, discontinued in the physical conditions; seems to me to be essentially the New Testament teaching on the subject of the future life, and it seems to be not merely the teaching of the New Testament, but I think the only kind of teaching which in the last resort is philosophically and rationally defensible.

LIFE AND PERSONALITY

Any kind of life, so far as we can judge, is life of a personality. That is to say, it has some kind of focus in the individual. In this life the focus of individuality is our physical body. But as Paul intimated, we are not to imagine that the body that we now have exhausts the possibilities of an individual focus to life. Even in this world we see many different foci of that character.

"There is one flesh of birds, one of beasts," and so on, and it seems to me that when Paul is feeling after that conception of a spiritual body he means that some kind of focus of individuality, adapted to that environment as our physical body is to this, is a postulate of individual existence in the beyond, but that this is discontinuous with the physical body we have here. "Flesh and blood do not inherit eternal life." There is still a focus of individuality—a spiritual body if you like to use the Pauline phrase—but it is not this physical body regvanized into life. Flesh and blood do not inherit eternal life. But then the other, the quality of life, the highest life we know in this world is a life of love, constructive work, thought, the perception of beauty, humor, and something that the saints have called the beatific vision—something which includes those beyond, something that is in all that is.

It seems to me it is in such terms that we must think of the life of the world to come, as being a synthesis and a continuation of all the highest and the richest and the best that we know. And much of the highest and richest and best that we know is social and not merely individual; it has to do with relations with other personalities. The kingdom of heaven on earth is a society, and the kingdom of heaven in the beyond is a continuance of that. It is all one great society, and the quality of the highest life is essentially the same, whether it is found in us who are at the beginning of the pilgrimage or whether it is the life of those in the beyond, who have gone a stage further.

The Labor Bank Movement

LABOR IS TURNING banker, and thus presents one of the most remarkable current developments in both the labor and the financial worlds. Twenty years ago a group of cooperators started a bank in Milwaukee. It remained small and did business in an upper story until the big movement came on three years ago. It now has a million in resources. The next bank of this kind was started by the international machinists early in 1920. Down at Norfolk the "open shoppers" put the financial vise down on the side of the ship-building employers during the strike. The machinists had started a small labor bank in Washington, but it had not aroused much interest. Now the skilled workers transferred their accounts to their own bank, financed a friendly ship-building company and continued work while the others shut down. Starting with two hundred thousand dollars, this bank now has resources of over three millions.

Next came the famous brotherhood of locomotive engineers' bank in Cleveland. It opened in November of 1920 with six hundred and fifty thousand in paid-up stock and surplus. The Cleveland clearing house opened a fight as soon as success seemed evident. The offense of the engineers seemed to be, not that they had started a bank, but that they had exceeded the sacred interest rate paid depositors. They had raised it from three and one-half to four per cent and added thereto a division of the bank's profits at the end of the year. The resources of this bank are now twenty-six million and it has organized an investment company that has grown to ten millions.

The story of these two banks is the story of all of them to date. The telegraphers increased from six hundred thousand in resources to three million in six months. The engineers at Hammond, Indiana, trebled in like time, and duplicated the record in New York City. The clothing workers opened one bank nine months ago and another three months ago. The first has grown from three hundred thousand to a million and three-quarters in resources and the last has jumped from four hundred thousand to a million and a quarter. Now they have started a third bank. At this writing twenty-four of these labor banks are open for business with seventy-five million dollars resources. As many more are in process of organizing. Within two years there will be a hundred of them with a quarter of a billion resources. When the federal authorities denied a charter to the workers at San Bernardino, Cal., they simply bought up a local bank and increased its resources from two hundred thousand to one million dollars. The same sort of thing has been done elsewhere. Now, however, these banks get charters just as do others.

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"A Bank With a Soul"

The Cleveland bank won the title of "A bank with a soul," and this bids fair to become the motto of all labor banks. It was won through limiting profits to the bank and dividing them with the depositor, specializing on loans to home makers and small businesses, and through the help given farmers and workers when credit was made difficult for them from the fact that big banks preferred to specialize on large loans. This bank also loans generously to cooperative enterprises, and has financed a great coal-mining business in West Virginia and Eastern Kentucky. There it has shown that a mining field can be turned from a battle ground into a prosperous community of up-to-date homes, and the coal sold at a price much below the average market price. In other words, it has put service first and profits next. It has substituted cooperation for competition in enterprise and the result is a financial success that is amazing just because it is success through cooperation by and for the many, instead of by and for the few through a dog-eat-dog competition.

Roger Babson challenged the railroad workers to buy up a controlling interest in the stock of the financially ruined New

England roads and thus demonstrate that labor could rent capital and hire managers and run a successful business as well as any other corporation of investors. Otto Kahn rebuked labor for using strikes when by saving a small percentage of its annual wage fund and buying stocks it could soon own a controlling interest in most of the great corporations that run our larger basic industries. Dr. Walter McCaleb, one time vice-president of a federal reserve bank and the organizing genius of the railroad engineers' banks, uses the simple calculation of multiplying twenty million pay envelopes by one dollar per week to show how labor could take over a billion a year in capital investments and thus acquire a share in control. If the five million organized wage-earners of the country religiously set aside ten per cent of their wages each week they could, through labor banks, stock buying and cooperative enterprises, acquire close to a billion in capital investments each year. It would bring them credit to enlarge enterprise and their membership would grow many times more rapidly than under the fighting morale it is now necessary to maintain. Thus their power to share management would increase and the problems of equity between capital and labor would approach solution through mutual interest instead of widening through disparate aims. In the older labor banks, more than eighty per cent of the deposits are made by the general public. The profit-sharing idea brings it in. Tomorrow the local labor bank will sell the public forty-nine per cent of the stock and increase its money-managing power.

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The Why of the Labor Bank

Labor unions carry a bank balance at all times that runs into tens of millions. Their annual checking accounts run into hundreds of millions. The wage earners' banking accounts multiply these enormous sums by an unknown figure. Then the city bankers favor business enterprise in loaning and prefer big business to little business, such as home building, small retailing, etc. When it comes to cooperative enterprises, the first big difficulty is to obtain credit, and when open and closed shop fights, or any other labor contests are on, bankers take the side of the employer. The employer allows little idle cash to lie in banks; the wage-earner and other small savers furnish much more of it. But the borrower is the aggressive bank patron; the small saver is non-aggressive, looking to the bank as a safety chest for savings.

It will be fatal to the labor banks if they are made underwriters for strike funds and their accounts are made war chests, but labor can acquire no better or mightier arm than the mobilization of its own credit as a means of effecting cooperation with financial power and compelling recognition by the employing interests of its right to a say in the common enterprises of industrial production. When the American Bankers' association in 1920 joined the so-called "open shopper campaign" (now known to have been an anti-union war) they were carrying hundreds of millions in labor deposits. Labor's savings became ammunition to be used against labor. The labor bank is one answer to such partisanship on the part of the bankers. The machinists' bank in Washington, as noted above, was made a success through a big bank joining the employers in time of strike, withdrawing credit and threatening foreclosure on the one firm that favored the workers.

Behind the railroad labor banks (now one-half of them all), is a combination of mature, wise leadership, and the railroad strike. Scores of these railroad banks will be organized within the next few years. They will lift the dignity of the railworker and his organization, knit him into a great comradeship of two million fellow investors, give him faith in cooperative enterprise, build him homes by the thousand, stabilize his labor policies and raise him into a position where he can bargain on equal grounds with his employer. In time, it can make it possible for him to apply his favorite prescription to the railroad question through

gradual stock purchase and the application of the principles of cooperation, service and industrial democracy. And what the railroad men do, can be done in good time by all groups of wage-earners. It will require more common purpose than many of them now have, and it will require a positive cooperative conviction instead of merely a mutual fighting spirit, but as it grows it will also bring these things. Through investment and insurance auxiliaries savings can be multiplied, the profits now going to insurance companies and real estate firms added to savings accounts and the great fund of common profit more widely and directly distributed to the masses who toil.

* * *

Fight or Cooperate?

Will capital fight or cooperate? Many financial advisers counsel it to cooperate. All wise men will certainly so advise. Those infected with the super-man philosophy, those who love the war game in industry, those who deny the birthright of their less fortunate fellow man by imputing to millions of the more lowly the qualities of the moron, and those to whom tradition is god, will fight. There will never be peace so long as men of power and possession pursue war tactics. Peace can be quickly won through cooperation, with mutual service replacing exploitation.

Recently the writer went, under Y.M.C.A. auspices, to address the workers in a large factory. The Y man heartily gave his approval to the suggestion that the labor bank move-

ment be made the theme. The meeting was held at the lunch hour in the well equipped social welfare rooms of the factory. The argument made was that the labor banks would stimulate thrift and home building, give the worker a greater interest in investing, stabilize the labor movement through making the wage-earner a participant in industrial investment and management, cultivate a mutuality of interest between employer and employe and make better citizens through a sense of possession on the part of millions of the dispossessed. The workers liked it, the Y man was enthusiastic, the writer thought he had promoted a means of mutual understanding. Then he found that the personnel superintendent was perturbed and ready to accuse the speaker of being an advocate of the closed-shop under disguise. Next he heard that the manager said "it would never happen again." In other words, here is a benign management with all the accessories of paternal welfare installed, yet so unwilling for labor to think of cooperative investment that the mere presentation of the idea is looked upon as an act of enmity.

The labor bank is founded on the basis of service and cooperation. It limits profits to the stock-holder and divides them with the depositor. It favors the small borrower, home-building, insurance and cooperative enterprise. It turns the toilers' millions back to promote the toilers' welfare and turns the profits back with them. It means the increase of cooperation and the dignity of labor. It promotes labor's share in the business world. Therefore it is a good thing.

ALVA W. TAYLOR.

British Table Talk

London, December 16.

THE political leaders have been very busy behind the scenes, and all that we are permitted to hear is the somewhat exaggerated declaration that each of the three will make no covenant with the others. Plotters are busy, seeking to form an anti-labor block; but so far they have not succeeded in their schemes. . . . Mr. Baldwin remains in office till parliament meets. Then it will be in the power of liberal and labor members to throw him out; Mr. Ramsay Macdonald will be invited in such a case to form a government. His party has declared itself perfectly ready to undertake this responsibility. Sober liberals and Tories are agreed that labor should be treated with scrupulous justice. Mr. Macdonald, on taking office, will be dependent on the goodwill of the liberals. If at any time he should introduce measures to which the liberals as well as the conservatives were opposed, then he could be thrown out. His people take the line that they will have no alliances, but go their way, and in case of defeat appeal to the electors once more. The liberals too will have no alliances, but it remains to be seen whether an understanding which falls short of an alliance may not be reached between liberals and labor. At present it does not look as though any love were lost between these two parties. But—memories in the political world are brief, and words are stronger than the feelings for which they are used. And the exigencies of to-morrow may modify the heroics of to-day.

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Christmas in The Churches

There is not much that varies from year to year in the observance of Christmastide. In London there will be once more the carol services in Westminster abbey, the Christmas Oratorio of Bach in several churches, and a growing number of nativity plays—"Everyman," "Eager-Heart," and others—will be rendered in many churches. . . . Among the free churches it is now the exception not to have a service on Christmas day. I can remember a time when such a service was rare, and was regarded by many of the old school as a concession to Church of England ways. In many Sunday schools there is a strong

appeal made to the child through the symbols of Christmastide, themselves older than the Christian faith. There is a growing sense within the Christian church that the season of the nativity should not be allowed to pass without some endeavor to return to Bethlehem, where once more we may adore the Redeemer. We wish to enter into the spirit of the words in the "Coventry Miracle Play:"

"Forth they went and glad they were

Going they did sing:

With mirth and solace they made good cheer,

For joy of that good thing."

* * *

The Race Problem

Two books of unusual interest are promised for the new year. They will deal from different standpoints with the race problem. Mr. J. H. Oldham, our leading statesman in the missionary enterprise, in "The Race Problem" will deal with this problem for seniors; and Mr. Basil Mathews in "The Clash of Races" will write for schoolboys and others on the younger side. The books will do much to clear the minds of Christian people on this most critical matter. There are in this land some who follow blindly the lead of those who would call the white races to band themselves together to keep down the colored peoples. There are still more who directly or indirectly are influenced by such books as "The Clash of Color," and are in need of an authoritative book dealing with the future of the race problem from the standpoint of ethical principle, especially from the Christian side. This is, of course, the problem upon which more than upon any other the immediate future of civilization will depend. A mistake here may be fatal. It is a characteristic fact that both these books have been planned by the United Council of missionary education, which renders an invaluable service to Christian education. I am writing these words while this council is holding its annual meeting at High Leigh. It is the society which approaches most nearly to the enjoyment of unity in service in the midst of diversity of churchmanship. All of us—high, low, broad—work together in its generous fellowship.

The Return To Jesus

The minister of the City Temple, Dr. Norwood, a robust and fearless preacher, has been declaring that people will not come back to a belief in an inerrant Bible, but they will come back, they are coming back, by many roads to Christ. He quoted the words of General Smuts: "The whole world throbs with the heart-beats of Jesus." The time was when Dr. Norwood would not have said that, but now it is his deepest conviction; and he added:

"There must be something very vital about faith—it is terribly hard to crush. Most decent people turn faithwards. I know there is the temptation towards unbelief that comes with power of wealth. The sense of humility is destroyed, and men think they are sufficient for their own ends. They have the consciousness of what money can do. They feel that they can put their hands on the chords of life and pull them as they will. But if some love of truth remains in them they yet turn again to faith. The reason we do not see this more clearly is that our ideas of faith are too narrow. We gather up faith into a dogma. I don't wonder we are disappointed. You can never go back to what you think is untrue. It would not be right."

It is interesting in this connection to note that the first place in *Public Opinion*, a journal edited with remarkable breadth of judgment, is taken by a cutting from an article in *Harper's Magazine* by Professor A. E. Zimmern upon the greatest task before this generation—the understanding of Jesus.

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Temperance at The Polls

It remains to be seen how far the election has weakened the upholders of "the trade," as we call it, meaning the liquor trade. But certain of its foremost champions will be missing from their place at Westminster, notably Vice-Admiral Sir Reginald Hall, Captain Shipwright, and Sir M. Archer-Shee. It is, however, far too early to expect anything like serious temperance reform; but of one thing we can be sure—this parliament will not make any concessions to the most dangerous force in British politics. Whether a labor government would accomplish any reforms, is not clear; if they did, it would be the first government to hold its own against "the trade." Hitherto that has been more than a match for its enemies.

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Bunyan and the Trumpets

Some years ago Mr. W. Hale White, the author of "Mark Rutherford," published a little book on Bunyan. It was easy to discern that it was in no sense a biography, but a volume of studies and impressions. None the less, it had within its pages a noble account of Puritanism, and enough wise sayings in that grave and beautiful style of which the author was master, to set up in business a dozen ordinary scribes. That book has now been reissued by Thomas Nelson & Sons, and I commend it to those who have not met with it. For years some words in it have rung in my ears:

"Bunyan's theme is that which he has handled in the duel between Christian and Apollyon in the Valley of Humiliation, and in the conflict with the demons in the Valley of the Shadow—faith even when we are prostrate and the enemy stands over us, resistance to the uttermost, and then—the voice of the silver trumpets and the trampling of the slain. If Bunyan can be summed up it is in the note of those trumpets. It is the note which we always hear from the greatest of the sons of men."

* * *

And So Forth

The life of Sir W. Robertson Nicoll is to be written by the Rev. T. H. Darlow, until lately the editor of the British and foreign Bible society. No better choice could be made. Mr. Darlow is not only an accomplished bookman, but writes with charm and distinction and he was for many years a close friend

of Dr. Nicoll's. . . . Among the new members of parliament are two who were and still remain disfranchised because they were conscientious objectors! They cannot vote but they are legislators! There are others in parliament who took the same position in criticism of the war. It does not seem at all a ground of unpopularity in many constituencies. Indeed, it acts in precisely the opposite way in certain industrial areas; there the candidate is all the more welcome who went to prison as "absolutist," that is as a man who refused to do war or any alternative service. If there are any such still left in prison in America, they will envy their fellows in this country, some of whom are sitting in Westminster. . . . At the "Copec" conference in April the chairman will be the Bishop of Manchester, the vice-chairman Dr. Garvie. There is a growing interest in this conference and an eager expectancy that it may mark a landmark in the action of the church toward social problems.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

God's Need of Leaders*

GOD NEEDED MOSES. Moses needed God. Moses had been trained for leadership, but he hesitated to act. He needed the divine fire to light the candle. Three outstanding elements compose his life: (1) The training; (2) The response to the Divine Call; (3) The years of positive action. Most dramatic is this movement in history. Over in Egypt the Israelites, with their marvelous capabilities, are brutally enslaved by a powerful despot. Out in a mountain fastness a silent man is communing with God. Over all God, being interested in his people, is planning to convince this silent, isolated man of his duty to go and free his tribe. God does convince him and empower him, and the man goes bravely to his task. And, after all, is that not the story of each and every good person that ever lived? Have they not all listened to God's voice and have they not all helped him that his will might be done upon earth? Their story may not have been written in a wonderful book, but, none the less, they have obeyed God's voice.

(1) The Training: Moses was well born. His mother was a woman of exceptional soul. His mother and the princess of Egypt led him into the choicest culture of that time. If the palace gave him education, his mother inspired him with a deep passion for his own tribe. Because of this he killed the insolent Egyptian and was forced to flee the country. But his education did not end at this point. In Midian he married the priest's daughter and it is likely that the Kenite worship thus came into Israel. For many years he led a quiet, pastoral existence. Out on the lonely hills, watching the dependent sheep, he came into a mystical union with his God. There he brooded over the wrongs done his people. There God slowly drove into his consciousness his call to leadership. The education of the crowded court, the culture of silence, the power of godly meditation, all combined to prepare this great, generous soul for his divine call.

(2) The Divine Call. How are men called? Do we hear voices out of the heavens? Do we see miracles? Whatever the past gave to men, we, today, reach our decisions by prayerful meditation and by the counsel of noble friends. Moses, evidently, had a long and fierce struggle with himself. It was difficult to bring himself to the actual decision. For one thing he was no orator, but his brother was and his brother would go with him. Aaron would follow, if Moses led the way. Again, he doubted his power, but God convinced him that divinely inspired men could do all that was necessary. In the mystic silence of the deepest desert he seemed to hear God's very voice, "Go and free my people." At last he could battle against the conviction no longer, and he yielded his will to God's and promised to go. Constantine thought he saw a cross in the sky; Joan of Arc

*Jan. 20, Moses Called to Deliver Israel. Ex. 3:1-12.

thought she heard the voice of the Eternal in the orchards of France; Luther thought God spoke to him in the castle of Wartburg. Thousands of saints, brooding over the wrongs of the earth, praying for divine help, have been impressed in similar ways. Indeed, many men today move to their hard tasks under the spell of a divine call. Every leader should be conscious of his unity with God. "I and the Father are one" should, in a sense, possess the soul of every liberator, in every field. The scientists are finding out God's laws; the social reformers are bringing God's will into the modern world; the preacher is declaring not a dead code, but a living inspiration.

(3) After training, after the call, come the painful years of actual toil. The forces against which the leader plunges are terrifying. Doubts will come to him, his associates will not appreciate him, men of the Judas type will seek to destroy his labors, but nothing will dismay nor turn back the divinely called and empowered leader. In the church of St. Peter-in-Chains in Rome, this summer, I stood long, looking at Michel Angelo's statue of Moses. Massive, heroic, horned with power, sat the great emancipator. His glorious eyes looked up and on—he saw God. All of us cannot lead, many of us can only follow, but all can do God's will.

JOHN R. EWERS.

are in a position to know. Doubtless in the ranks of all church organizations are to be found transient religionists, those with what might be called migratory natures; but when it is considered that most of the adherents of Christian Science faith came—and are still coming—from other denominations, appearances point to the fact that the exodus is mostly in one direction.

The following items, with reference to the growth of Christian Science, are compiled from the report of the clerk of the Mother church, read on the occasion of the annual meeting held in Boston on June 4, 1923, and printed in the authorized Christian Science periodicals, are most pertinent. During the past year 79 Christian Science societies and 16 new churches have been recognized as branches of the Mother church. 3,017 lectures by members of the board of lectureship were given to an attendance of approximately 2,235,231, an increase of 14,067 over the previous year. The circulation of The Christian Science Journal increased 337 per cent in the last fifteen months. These facts furnish conclusive evidence in refutation of any decline.

Furthermore, Christian Scientists would hardly consider that in the practice of their religion they had made, or were making, an experiment. Rather do they rejoice that the practice of Christian Science enables them to exemplify in a practical manner the words of Jesus, "And ye shall know the truth, and the truth shall make you free." (John 8:32.)

Chicago. HUGH STUART CAMPBELL.
Christian Science Committee on Publication for Illinois.

CORRESPONDENCE

Once a Christian Scientist, Always a Christian Scientist?

EDITOR THE CHRISTIAN CENTURY:

SIR: On the title page of your publication you define in part, the admirable policy of it to be as follows: "The Christian Century is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world." In view of, and in accord with, this liberal attitude of friendliness toward all religious bodies, I wish to submit to the readers of your magazine a different view, with reference to Christian Science, than was expressed by your editorial writer in the issue of December 17, 1923, when, in an article under the heading "Unsatisfied Religious Longings" he writes: "In scores of communities people are going back to the evangelical church after an experimentation with Christian Science." Now this is specious comment unsupported by proof. These "scores of communities" have not as yet been discovered by those affiliated with the Christian Science movement who

Contributors to This Issue

F. ERNEST JOHNSON, research secretary of the Federal Council of Churches of Christ in America. This article is the fourth in the series on "Is Christian Civilization Christian?" Previous articles have appeared as follows: November 22, "Paganism in Modern Business," by Bishop Francis J. McConnell; December 6, "Who Owns Unearned Profits?" by Charles A. Ellwood; December 27, "Is Profit Christian?" by Harry F. Ward.

B. H. STREETER, fellow of Queens College, Oxford; canon of Hereford; author of "The Spirit," "Prayer," "Immortality," etc.

WILLIAM R. MOODY, president of the Northfield Schools founded by his father, the late Dwight L. Moody, distinguished evangelist; leader of the famous Northfield summer conferences; editor "The Record of Christian Work."

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Among the subjects discussed are "The Liturgy of the Catholic Church," "The Ritual Chant of the Catholic Church," "The Development of Mediaeval Chorus Music," "The Modern Musical Mass," "The Rise of the Lutheran Hymnody," "The Music System of the Church of England," "Congregational Song in England and America" and "Problems of Church Music in America."

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Church Celebrates Twenty Years of Service

St. Luke's Episcopal church of Evanston, Ill., is one of the most outstanding illustrations of church growth in the Chicago area. Two decades ago it cared for its congregation in a little wooden building on a poor street. Today it is housed in one of the most imposing structures on the north shore. The church has made this development under the leadership of Dr. George Craig Stewart, who came to the Episcopalians from the Methodists. While this great work of promotion has gone on, Dr. Stewart has been used in cities all over the land for special addresses, and for a period he served as Red Cross chaplain in France. The vestry of the church plans a great celebration of these achievements and the plans include the raising of a quarter of a million dollars, part of which will be used as endowment for the church.

Presbyteries Are Voting on the Psalms

The United Presbyterian general assembly of last May sent down to the presbyteries a new credal statement which would make the singing of the psalms of David in these churches optional. The question is now under discussion in the various presbyteries and will probably come up for final settlement next May. The conservative temper is quite the same in all denominations. James H. Puntenney in a recent issue of the United Presbyterian advises those who want to sing hymns with the "broad-minded denominations" to get out.

Executive Committee of Baptist Denomination Meets

The executive committee of the Northern Baptist convention met in Chicago, December 6. Arrangements for the next convention were considered, and Rev. Carl D. Case, of Oak Park, Ill., was selected as convention preacher. Dr. Case is the pastor of a church which has recently succeeded in a very extensive building operation. The method of paying the appropriation to the Federal Council was also discussed at the late meeting and it was decided that this should appear as an item in the budget of the executive committee of the convention for the year. The report of the meeting indicated that the Baptists are now working harmoniously in their common enterprises.

Hendrik Van Loon Says Clergy Are Ignorant

Hendrik Van Loon, who recently published "The Story of the Bible," is just back from Europe, and has issued an interview on the present vogue in theological debate. His main contention is that the clergy do not know what they are talking about. He says: "Today most of our clergymen do not get their education in the seminaries, but get their training in

the Y. M. C. A. and their learning from the correspondence courses of William J. Bryan. Many of the churches do not want their clergymen to go to seminaries. They fear education. To fundamentalists, education means that the clergy would drop out of their fold. They would know too much if they knew and studied Greek, Hebrew and Aramaean. "Meanwhile, Biblical scholarship has fallen to men who are really outside the church, to professors of history, biology and geology. These professors are perfecting their knowledge and many churchmen, suddenly awakened and finding their churches empty, are fighting the advance of the men of the broader school."

Fosdick Committee Will Report on January 14

The effort of the conservatives outside of New York to drive Dr. Fosdick, author of "The Meaning of Prayer," from the pulpit of First Presbyterian church of New York resulted in the vote in the general assembly last May directing the New York presbytery to examine the teaching in the New York church. This motion was carried through by the strong personal efforts of William Jennings Bryan. The committee of presbytery which was appointed will make a report to presbytery on January 14 exonerating Dr. Fosdick of charges of heresy. Al-

Religious Significance of Russian Revolution

AS the astounding smoke screen of journalistic lies is dissipated, it becomes possible at last to know the truth about Russia. Professor Edward Alsworth Ross, of the University of Wisconsin, was in Russia during the revolution. His three recently printed books on Russia contain a thesaurus of information. The last one, recently issued, is "The Russian Soviet Republic." In this book there is a chapter on "Religion and the church under communism." Professor Ross sees in the new regime a dynamiting of ancient superstitions which will be of great service to Christianity in Russia. He says:

"In Russia there are scores of monasteries containing relics of saints and shrines in silver and gold. For centuries multitudes of pilgrims came to prostrate themselves reverently before what they believed to be the bodies of saints miraculously preserved uncorrupt. Their gifts were the largest source of income to the Russian church. To unveil to the people the fraud which had been practiced upon them, the communists, in 1919, required that, in the presence of high dignitaries of the church and of representatives of the people, the alleged relics of the wonder-working saints should be examined. The shrine of St. Mitrofan near Voronezh was opened and found to contain an effigy stuffed with cotton. Next were examined the relics of St. Tiphon, which were found to consist of cardboard containing some bones. In Tver before a committee of workmen's delegates came three priests who argued earnestly against the examining of the local relics. But all the delegates save four demanded it, and so the relics of St. Michael, 'the Pious,' and St. Arseny, 'the miracle-worker,' were scrutinized. What was found was anything but a miraculously preserved human body. Like humbug was disclosed in the relics of St. Vasily and St. Constantine in the Cathedral of Yaroslav and of St. Theodore in the Spassky monastery.

"The question of relics is of great importance in Russia, for in churches all over the country are communion cloths reputed to contain minute particles of saints' relics. Now since the 'uncorrupt' bodies of saints have been found to be wax or cardboard, all these sanctified communion cloths, even those brought from Byzantium nearly a thousand years ago, fall under suspicion. And, if so, what becomes of the legend that Russia is 'holy'? There can be no doubt that these exposures have dealt churchianity a heavy blow."

Professor Ross deals faithfully with the change in educational methods in Russia by which education is taken away from the church and made a government controlled monopoly, in this the communists going much farther than the radical experiments of democratic America. The priests have had taken away from them the right to vote, and now work with their hands to support themselves in religious work. It will be hard to convince American Christians, however, that Russia can claim to have religious tolerance when a sober scientific investigator says this is true:

"To prevent the children from being incorporated into the church before they are old enough to know what they are doing, the Soviet government in July, 1922, decreed that the baptism of infants should cease but that any person over eighteen years of age might receive baptism; forbade that children under eighteen should be employed in any way on church premises; and ordered that all Bibles and books dealing with religious subjects should be removed from schools and public libraries, 'so that the children and workmen shall not be subject to their pernicious influence.' In the 'red' army and in many of the schools the tendency of the instruction is away from obedience to the church."

ready there is talk in the denomination of dissolving the presbytery and organizing a new one with the liberals left out. The whole question will come up for vigorous discussion at general assembly at Grand Rapids in May.

Teacher of Apologetics Resigns

Dr. Dickinson S. Miller, teacher of apologetics in the General Theological seminary of New York, an Episcopalian institution, has resigned. It is reported that there are serious difference of opinion in the student body of the seminary over issues that are now being debated by conservatives and progressives in the church and that some members of the senior class may not be ordained, as a result of the pastoral letter of the bishops. Dr. Miller has accepted a chair at Smith college, and will take up his duties in that institution after the end of the present academic year.

Newspaper Men Talk on Theology

New York is so much alive on the controversial issues of religion that laymen are getting into the fray. At the community church of which Dr. John Haynes Holmes is pastor, an institution that tries to federate all religions, two newspaper men recently made addresses: Christopher Morley, of the New York Evening Post, and Heywood Brown, of the World. Two thousand people crowded into the church seeking an opportunity to hear what the journalists would say. They de-

clared their belief in God, but definitely aligned themselves with liberals in their religious views.

Three Ships Will Go to Glasgow Convention

It is already certain that three shiploads of Sunday school delegates will go to Glasgow for the world's Sunday school convention in June. The vessels chosen are the Marloch, which will sail from Montreal; the Cameronia, which will sail from New York; and the Columbia, which will sail from Philadelphia. All three vessels will leave on June 7, the Columbia making a call at Boston on June 9. Besides those persons going on these vessels a considerable number are starting earlier, and are touring Europe.

Indianapolis Men Chosen to Lead in Great Convention

At Cleveland about the middle of October, 1924, the Disciples will hold a jubilee convention celebrating fifty years of history in the organized missionary work of the women of the church. The convention will be held in a state where the Disciples are strong, and it is planned to make it one of the largest in recent history. Three Indianapolis men will hold the most prominent places in the making of the convention plans. The program committee is headed by Rev. F. E. Smith, and its secretary is Rev. Milo J. Smith. The great communion service of convention Sunday will be in charge of Rev. F. E. Davison, who was the past year ousted from his pulpit by the Ku Klux Klan.

Discussion of the Nature of the Church

The Universalists of Boston gathered in considerable numbers at Tufts college on December 10. Among the topics considered was the church. Dean McCollister gave a keen analysis of the virtues and defects of the denominational church. Rev. E. Talmadge Root, secretary of the Massachusetts federation of churches, spoke on federated churches, of which he has often been the father in over-churched communities. Professor Skinner spoke on the independent community church. Another striking address of the day was by Prof. Clarence Skinner on the new psychology as it affects religious faith.

Divinity School Publishes Its Views

The College of the Bible at Lexington, Ky., a Disciples institution, issues a quarterly which is widely circulated among the ministers of this communion. The views of the teachers were formerly subjected to misconstruction by reactionary persons, and the bold device was hit upon of giving the public the utterances of these men on important religious themes. Articles in a recent issue by Professors Rodney L. McQuarry, Charles Lynn Pyatt and William Clayton Bower are entitled "Literature which the Disciples of Christ should produce," "The Bible in the church of the future," and "The responsible mind."

Anglicans Have Their Own Bishop in Tokio

The growing racial consciousness on the mission fields has led to many fresh con-

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"Epoch Making" is the phrase applied to it by Dr. Alva W. Taylor of The Christian Century, in a bulletin issued by the Diciples' Board of Temperance and Social Welfare. Dr. Taylor further describes the course as embodying "remarkable criticism of German rationalistic scholarship."

A New Development in Scientific Biblical Exposition. Written in a simple style, these lessons point out the shortcomings of "higher criticism," and show how the scientific interpretation of Scripture must go forward into sociology and economics. Prof. Edward A. Ross, of Wisconsin University, writes: "I think there is no controverting your thesis that the study of the Bible must now become sociological. I find your work throughout at once bold and careful; and I should like to see it brought to the attention of scholars everywhere."

"This is the path which theological research must follow," says Prof. Ernest Troeltsch, of the Department of Religious Philosophy, Berlin University, Germany. Likewise writes Prof. John E. McFadyen, of the United Free Church College, Glasgow, Scotland: "Throws a fresh and brilliant light on the rise and development of the social problem in Israel."

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cessions to the native church. It has even been suggested by some radical native voices that the foreign missionaries were no longer needed. The Unitarians have recalled their missionary from Japan. The Anglicans recently called a convention of Japanese Christians and elected a native bishop in the person of Rev. Joseph S. Motoda, director of St. Paul's University. Bishop John McKim presided, and other consecrators were the Rt. Rev. Samuel Heaslett and the Rt. Rev. Arthur Lea.

"Woodbine Willie" Visits Chicago

One of the most picturesque chaplains on the front was a man named by his comrades "Woodbine Willie." The Rev. G. A. Studdert Kennedy, rector of St. Edmund's church of London, is in this country speaking in behalf of the industrial Christian fellowship, which is an organization in England similar to the church league for industrial democracy in this country. Mr. Kennedy spoke in several Episcopal churches of Chicago while passing through. He is described as one of the most startling speakers in the whole English church. The movement for industrial democracy in England has progressed much farther than in America.

Unitarian Accepted in Minister's Meeting

Ministerial associations in various parts of the country have varying practices about standards of membership. In the east it is common if not customary for Unitarian ministers to be in the association. It is said that in the entire south the only city where the Unitarian minister is so received is at New Orleans. Rev. J. B. Tegarden, pastor of First Unitarian church of New Orleans, recently became a member of the ministerial association. An explanation offered for the change at New Orleans is as follows: "There is no self-conscious fundamentalism in New Orleans, and the Unitarian minister has had a change of heart, so he is trying to unite Christian forces on the humanitarian basis on which Christ would have it."

Churches Lead in Clean-up in Seattle

The city mission work of five great communions has been in large measure fruitless because of the wide-open condition of the Japanese district in Seattle. A year ago the Protestant forces joined in an effort to clean things up. In this they have found appeals to mayor and chief of police fruitless, so they gathered the evidence themselves, and presented it to the grand jury. The result is that there is now every prospect of a thorough-going clean-up of conditions in the oriental quarters.

Revised Bible to Be Published Under New Auspices

Since 1901 the American Revised Bible has been issued by a New York publisher under a copyright, since this was the only way in which the revisers could give their work to the public. It has caused considerable unfavorable comment that church publications with texts of the scriptures should bear copyright notices. The "American Foundation" was formed by a group

of business men to take over the copyrights, and will issue the revised Bible on an entirely different plan, since the expense of the first printings have been covered. The New York house has willingly given up the copyrights after being reimbursed its expense in putting the American Revised Bible before the American

people. It is announced that the American Bible society will now assist in circulating the revised version of the scriptures.

Dr. Van Dyke Refuses to Attend Fundamentalist Meeting

A meeting of anti-liberals was called at the Arch Street Presbyterian church, Phila-

Youth at Indianapolis

THE NINTH annual convention of the Student Volunteer movement held in Cadle Tabernacle, Indianapolis, Ind., December 28 to January 1, was one of the year's most significant religious gatherings. Seven thousand college students were present, representing nearly 1000 colleges, universities and seminaries in all parts of the United States and Canada. Its sessions were characterized by profound and intense appeal and response, but the technique characteristic of previous conventions which provided a series of set speeches by adult Christian leaders on orthodox evangelical subjects arranged in such psychological sequence as to lead the emotions of the delegates to a sort of revivalistic climax associated with the signing of their names to pledge cards committing themselves to service on foreign mission fields—this technique was conspicuous this year by its absence. The air and spirit was far more free; other outlets for emotion were provided besides the single pledge-signing climax.

STUDENT EXPRESSION

Indeed, not the least significant thing about the convention was the fact that for the first time an attempt was made to provide for the student delegates to express their own opinions and convictions about the major problems of Christian thought in the world today. And the students accepted the opportunity gladly, with manifestations of poise and wisdom which brought reassurance and joy to their adult leaders. Evidences of control and caution and sometimes of concern were not lacking. The rules of procedure, the selection of officers and the construction of the program were arranged for without vote of the convention. A "business committee" stood guard against the admission of any matter to the convention which had not first been approved. But inasmuch as the convention was committed against the adoption of any formal resolutions whatsoever, it can hardly be said that the operation of this device was undemocratic. Student initiative and right of way were provided for in an unprecedented degree. Faculty and other honorary delegates were instructed in the handbook not to "participate in the discussions unless requested to do so by the leader" of the group.

FREEING ITSELF

It was evident that the student volunteer movement is in process of freeing itself from the control of a benevolent bureaucracy. Student leadership is coming into its own. This process is going forward by no unwillingness on the part of such leaders as Robert E. Speer, John R. Mott and Robert P. Wilder, three of the founders of the movement. The agitation at and since the Des Moines convention of four years ago, protesting

against the prevailing technique of the convention, bore decisive fruit at Indianapolis. Twice in the convention period the delegates were divided into forty-nine groups to discuss, under the direction of student leaders, the critical problems of the time. Attendance at the discussion groups by all delegates was by assignment, not of choice; assignment by the number of your ticket. The convention program was not to be given out but public pressure brought forth a partial daily statement in the press and bulletin. Following two meetings of the discussion groups, the student leaders met to determine the questions which had been most generally discussed and on which there was most evident an intensity of opinion and interest, with the view of summarizing the principal discussion views before a general convention session in the forenoon of the last day of the meeting.

MOST INTERESTING SUBJECTS

It was found that the two subjects which the majority of the groups had discussed in most detail and on which there was nearly unanimous opinion were war and the inter-racial problem. Opinion in the groups having centered on four possible attitudes toward war, the delegates in the general session, following a summary of the arguments for each attitude, were asked to express by lifted hands which view most nearly represented their position. The result of the vote tabulated only approximately showed that about 6,000 of the more than 7,500 delegates favored efforts to prevent war by agencies of international cooperation either now in existence or to be created. About 500 delegates voted for an attitude of refusal to participate in any future war. Only 150 votes were registered for the view that energetic preparedness for war is the best way to avoid war. The remainder of the votes were cast for the abolition of war by processes of education.

The summary of the group views on the inter-racial problem showed such agreement on the principle that all races should be regarded as equals that no vote was taken in the general session. The summary speeches made on both subjects were by students chosen in conference by the group discussion leaders.

The messages in the convention proper were of great clarity and power. The most challenging was by Eddy; that with the most reserve power was by Mott; the most unusual by labor leader Blanshard; the most expected by Canon Woods; the most appealing by English-speaking natives from Japan, China, India, and from the Negro race.

The messages for the most part dealt with the conditions of service and especially with the adoption of the principle

(Continued on Page 62)

delphia, recently, and all the former moderators of the church were invited to attend. Greetings were sent by Drs. J. Ross Stevenson, John F. Carson, Wallace Radcliffe, Frances L. Patton and Mark H. Mathews. A far from congratulatory message was sent by Dr. Henry van Dyke, who declared he would send no greeting if the gathering "was to be divisive and exclusive, a beginning of theological word battles and heresy trials." Resolutions were adopted demanding that the liberals get out of the church.

Moderator Rests for Ten Days

The moderator of the Presbyterian church goes through a most trying year attending to the general work of the church in addition to his regular duties. Dr. Charles F. Wishart, the present moderator of the national Presbyterian church, has been particularly active in the general field and as a result he recently became ill. His physician ordered him to bed for ten days. This resulted in the cancellation of some important engagements.

Preacher Gives Large Farm to State Missions

Rev. J. H. Tiller, of Bloomfield, Mo., a Disciples district superintendent of northeast Missouri who believes in his job, recently donated a large farm to the state missionary society. The land lies in Arkansas and includes 540 acres of fertile soil. It is said to be underlaid with deposits of oil and is covered also with a good growth of timber. The land will be held in trust for a time until its natural resources are made available.

Anti-Saloon League Will Have Opposition

The national convention of the Anti-Saloon league will be held in Washington, January 13-16. At this time a great campaign in behalf of the national prohibition laws will be launched. It is announced that the Association Opposed to Prohibition will hold a convention immediately following the dry meeting and will try to outnumber the prohibitionists. This plan has caused a renewal of activity on the part of the Anti-Saloon league forces, and it seems likely that they will bring to Washington the largest convention of their history.

Modern Churchmen Would Make Women Ministers

While the conservative churchmen of England listen with abhorrence to the proposal that women shall be made priests, the men of the liberal persuasion are much more friendly. The Modern Churchman, for November, quotes Rev. J. H. Wilkinson as follows: "The feeling of aversion and repugnance with which the admission of women to the priesthood is generally regarded is simply a relic of primitive and barbarous thought which the church has unconsciously inherited and of which her members have given many incorrect explanations. This conclusion ought to be pressed home, for the feeling is utterly illogical, mischievous, and unchristian. Women are today thrown into the full conflicts of the battle of life and are faced by problems, difficulties and doubts quite beyond the imagination of

former times. Yet even in the early days the church, somewhat grudgingly but with a deep sense of seamliness, committed women at baptism into the hands of deaconesses. Similar feelings of seamliness should govern us today. The church should commit her perplexed daughters into the hands of women to whom they would naturally and trustfully open their souls—women entrusted with a full commission for the ministry of reconciliation, women endowed with that authority which the Modern Churchman also believes to lie behind the words said over the priest, 'Receive the holy ghost for the office and work of a priest in the church of God,' etc."

Home Mission Secretary Thinks He Sees Fallacy in Community Church

Rev. Grant K. Lewis, secretary of the home missions department of the United

Christian Missionary society, a Disciples organization, recently addressed the Mississippi state convention. There was trouble in camp because a progressive missionary from the Philippines who has made room in his Manila church for the unimmersed happened to be in the state assisting in the campaign. To prove the orthodoxy of his organization, Mr. Lewis delivered an address in which it is reported that "he showed the weakness of denominationalism and the utter futility of a community church in the most complete argument the writer has ever heard."

Community Church Formed in Borough Park

The retreat of the Protestant forces in New York has been sufficiently chronicled by the magazine writers. A million and a half of Jews make Protestant work difficult, not to mention an even larger

The Religion of the Social Passion

By Charles Henry Dickinson

"Here, if anywhere, is medicine for our sick time!"

Such is the estimate of Professor Edward Alsworth Ross, of the University of Wisconsin, of this book. He continues—"If Dr. Dickinson's wonderful presentation of social religion does not heal the soul of the reader, nothing will."

Says Prof. Gerald Birney Smith of the University of Chicago:

"Dr. Dickinson's book gives an almost startlingly frank diagnosis of the great religious problem confronting thoughtful men today. Instead of plausible arguments for old concepts which have lost their spiritual power, he advocates an alluring romanticism, in which God is discovered as the implication of the social passion."

Dr. Charles Clayton Morrison, Editor of The Christian Century, says of this book:

"The author is thorough-going in what he calls a humanistic point of view. His mind begins its work in the actual human situation in which we men of earth find ourselves, and he fights his way through concrete human experience (apparently without the aid of any transcendental reserves) to a genuinely religious view of life. It is a book of extraordinary candor. A beautiful mysticism akin to the finest evangelical spirit is felt from the beginning to the end of the book."

Prof. Charles A. Ellwood of the University of Missouri, comments as follows:

"If all scientific thinkers and religious workers would read and ponder Dr. Dickinson's book, they might unite to make the social and moral redemption of man a practical, working program."

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Roman Catholic constituency. In Borough Park, a community church has been formed on evangelical lines by Congregationalists and Disciples. A service of union and reconsecration was held on December 16. At this service a number of Congregational and Disciples ministers were present and gave the enterprise their blessing. The ministers are Rev. Dascumb E. Forbush and Rev. Harold P. Marley. The Disciples congregation have moved their church furnishings into the Congregational building and eventually will move their organ and baptistry. Only one of the Disciples members refused to enter the union, and none of the Congregationalists.

Preachers at the University of Chicago

Announcement is just made of the university preachers for the winter quarter at the University of Chicago. The first preacher in January was Bishop James E. Freeman, of Washington, D. C., who spoke on January 6. On January 13 and 20 Bishop Francis J. McConnell, of Pittsburgh, Pa., will preach; and on January 27, Rev. Harry Emerson Fosdick, of the First Presbyterian Church, New York City. For February the university preachers will be Rev. Miles H. Krumbine, of First Lutheran church, Dayton, Ohio; Dr. Robert E. Speer, secretary of the board of foreign missions of the Presbyterian

church, New York city; Rev. William S. Abernethy, of Calvary Baptist church, Washington, D. C.; and President W. H. P. Faunce, of Brown University, Providence, Rhode Island. Professor Hugh Black, of Union Theological seminary, New York city, and Dr. Albert Parker Fitch, formerly president of Andover Theological seminary and later professor of the history of religion in Amherst College, will be the university preachers in March, the latter to speak on convocation Sunday, March 16.

Church Peace Union Favors World Court

The church peace union announces that its trustees at their tenth annual meeting, on December 11, adopted and sent to President Coolidge a resolution favoring America's participation in the world court. The resolution follows: "The trustees of the church peace union, believing that the permanent court of international justice is an essential step toward the peace and security of the world and a practical and immediate means for the attainment of these ends, and that the participation of the United States in the court is urgently needed and essential to its greatest usefulness, and is in complete accord with the traditional policy of the United States, we wish to express our gratitude to the President for his recommendation that our nation become a party to the court, and

pledge ourselves to use every influence to aid him in his high endeavor."

Presbyterian Foreign Mission Situation

In spite of the fact that one or two Presbyterian papers have advocated withholding gifts from the foreign missions board of the denomination there has been an actual increase of six per cent this year in the gifts to the board. In a circular sent out to the church recently, the deficit is explained in this manner: "The present deficit of \$657,187 did not arise through any decrease of interest or gifts on the part of the church. Contributions from living donors to the regular budget last

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year were greater than the year before and for the present fiscal year they are eight and three-tenths per cent larger than for last year. Nor was the deficit due to any increase in administrative expenses. It was made up of \$126,298.44 balance of deficit from the war years; an increase of \$409,415.76 to provide living salaries, necessary furloughs and suitable homes for missionaries; \$121,473.37 for the board's share of the obligations imposed by the general assembly for the interchurch world movement and new era debts and for the increased cost of the direct evangelistic, educational and medical work. The seriousness of the present situation is due to the fact that to cancel this deficit and cover the budget for the year will require an increase of thirty-three per cent. Boards of other denominations not affected by theological controversy are in equal and, in some instances, greater financial straits." The Philadelphia presbytery recently considered an overture which would demand that the members of all church boards sign up for certain essential Presbyterian doctrines. This overture was considered in November and will probably have further consideration in the January meeting of presbytery.

Tune in Now for Scripture and Prayer

A wireless station in Chicago has been broadcasting the Goodspeed version of the New Testament, but now comes a further extension of religious service. The Radio Bible Service bureau of Cincinnati puts out a printed sheet on which is listed a selection of scripture, a "Bible thought" and a brief prayer. The prayers are mostly of two sentences. It has been found by many stations that their most popular feature is that of giving the people the very best of modern preaching. Thousands living in communities where the level of pulpit ability is low have found the sermons of the large cities very interesting.

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Wesley Club of Yale

Addressed by Bishop McConnell

The Methodist group in the Yale Divinity school is now organized in the Wesley club. Bishop McConnell addressed these graduate students of religion recently, assuring them that the Methodist churches were sympathetic, open-minded and receptive to the truth in these days when many communions are full of doctrinal discussion. The United Brethren and members of the Evangelical communion belong to the Wesley club. The Methodists claim to have the largest denominational group in attendance at Yale this year.

Church Music a Big Item in Church Budgets

It is not so many years ago that a paid worker in church music was to be found only in exceptional churches in large cities. How rapidly all that is changing is indicated by reports which have been gathered by the national society of church organists which held a convention this

year at Rochester, N. Y. The annual outlay for printed music, salaries of organists, professional singers, choir schools and similar items is \$14,500,000. In addition to this \$3,500,000 was spent last year on church organs. It was claimed by representatives of the American organization that church music in this country was now upon a higher level than that in Europe.

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Linwood Boulevard Christian church, of Kansas City, has been compelled to enlarge the auditorium of the church to take care of the ever-increasing audiences that wait on the ministry of Dr. Burris A. Jenkins. The reconstructed church was dedicated on December 23. It is now the second largest church auditorium in Kansas City. Dr. Jenkins took the pastorate of this church seventeen years ago. It had a few hundred members then. It now has a membership of over 3,000. This church was the first to use moving pictures in connection with the Sunday evening service. There are now two pastors, Rev. Earl Blackman, of Chanute, Kans., having recently come to Kansas City to divide the burdens of the large city parish with the veteran minister of

Community Church Formed on Evangelical Basis

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Three other books that are proving prime favorites among our religious books are:

- (C) **Christianity and Social Science**, by Charles A. Ellwood (\$1.75).
(D) **Sowing Life Whole**, by Henry Churchill King (\$1.50).
(E) **Goodspeed's New Testament**, by Edgar J. Goodspeed (\$3.00; pocket edition \$2.50).

Orders still pour in for the following five books, which were published within the past few months:

- (F) **Religious Perplexities**, by L. P. Jacks (\$1.00).
(G) **Toward the Understanding of Jesus**, by V. G. Rimkhovitch (\$0.75).
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Three books just from the press that are starting well are:

- (L) **Modern Religious Cults and Movements**, by Gains Glenn Atkins (\$2.50).
(M) **Christ or Mars?** by Will Irwin (\$1.50).
(N) **The Character of Paul**, by Charles E. Jefferson (\$2.25).

Our leaders among non-religious books are:

- (O) **The Outline of Science**, by J. A. Thomson (Four vols. at \$4.50).
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churches, though the town has a population of 130, besides its rural constituency. Recently the people of the town grew weary of the deadness of religion in the community through sectarian strife and came together to form a community church. They will meet in the Disciples building. The following is the basis of the agreement entered into: "We hereby agree to form and act as one congregation for all purposes of work and wor-

ship. In order to carry out this purpose the congregation shall elect a board of eleven trustees; each denomination in the community church shall have one, and not more than three representatives on the board. The board of trustees shall have power to plan for raising of all finances for church and local benevolences. The members of any church shall be enrolled as members of this church upon request. In becoming a mem-

ber of this church as an organization, the members in no wise sever their relationship with the church in which they hold membership. Persons may become members of this church by profession of their

California Features Passion Play

AN AMERICAN Oberammergau was begun in Los Angeles three years ago and plays each summer for about three months. In its cast are professional actors receiving as high as \$500 a week and many amateur volunteers. Mr. Arthur C. Baldwin has written the following description of the play:

"Our route took us through Hollywood and up the slope to the mountain ridge. Long before we arrived we saw a fiery cross, a great electrical contrivance, high on the ridge against the dark sky. People were coming from every direction, great crowds, and they continue to do so all through the three months, so they told us.

"The place was a canyon, an opening in the ridge, so narrow that the breadth was not more than that of a large auditorium. Around and in front was the high mountain side, so steep as to be almost precipitous and all of 400 feet to the top of the ridge. At the opening of the canyon had been erected a barrier as a façade, giving one the impression of a building behind. We mounted by a series of steps up and up and through doors until we found ourselves in a natural amphitheater, one of the most impressive open air auditoriums I ever entered. On a sloping floor were cushioned benches for 2,000, and these were quickly filled. On each side were the steep walls of the canyon and over us the open sky with many stars and a half moon. Before us, a curtain of great height was strung from wall to wall. Low music was playing somewhere back in the canyon.

"When the curtain was drawn back, we saw the back wall of the canyon, an abrupt curve changing the side wall into a background for the stage, a high, dark slope with pathways working across it and nooks whose meaning we discovered later. Down in the front, the stage was of rocks with an oriental house, a cave door and open places.

"In this natural setting they gave us various gospel scenes for about three hours. From the nativity to Pilate, and beyond the resurrection, scene after scene, all in Bible language, not a word of any import save what we can read in the gospel story. Miracles were wrought, though to tell the truth, they were not very impressive. Instruction was given as the disciples gathered about the Christ, instruction that was impressive indeed. Never did the sermon on the mount seem more beautiful and divine than it did under these realistic conditions. Hidden lights were admirably used to play upon the figures. Once suddenly two hundred feet up in the

mountain side, a light glowed and three figures appeared, so far from us we could not see them plainly, and beyond them in another light the white robe of the Christ, and we heard a voice up there saying, 'Master, it is good for us to be here. Let us build three tabernacles—' Then the light was gone and the glory which we had glimpsed departed. The acoustics seemed perfect for the purpose.

"There was no crucifixion scene, I am glad to say, but there was the ecce homo moment before Pilate. The via dolorosa was represented and the coming of the women to the sepulchre.

"I was interested in watching the effect of all this upon myself and upon the audience in general. There was no applause. There was a tense and quiet atmosphere. At times there were tears in my eyes. At times I was woefully disappointed, feeling that the actors had missed the real meaning; going home, however, I had no desire to talk, I wanted to think.

"The commercial element, I am told, has been kept out of this spectacle. When the place was being prepared, the high priced actors—for \$500 is a high price—went in and worked with pick and shovel for no wages at all. They have given heart and devotion to the portrayal. Of course, the personnel has had to be changed somewhat, but the tradition has so far been kept. I hope this may continue. There was a reverence about it all that was marked. It was more impressive, to me at least, than the Oberammergau."

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"Conditions far worse than on October 3. Four-fifths middle class hungry. . . Tuberculosis spreading rapidly among children. . . Large help essential to meet calamity. . . This must be extended increasingly throughout Winter. . . Make every effort. . . Pray and work."

DR. E. B. BURGESS (President Pittsburgh Synod), in asking for an intensive campaign for European relief, says:

"The need. . . is so great that our favored people should esteem it a solemn duty to provide for their relief."

The secretary of the *Mission Covenant*, Stockholm, says in a letter just at hand:

"According to most reliable information resulting from a careful investigation, conditions in Germany are far worse than they ever were in Austria or Russia, in both of which countries we have rendered relief. . . We will be glad to get in touch with your Berlin Committee for Relief of Russian Refugee Children."

DR. WOLDEMAR KOWAL, Professor at the Russian Polytechnicum, and Executive Secretary of our Berlin Committee, writes:

"The suffering of our children is indescribable. What we

have received has only sufficed to relieve a small part of the need. *Unless friends in America make an immediate concerted effort to help us there will be no need. . . They will all be dead!*"

A gentleman who has just returned from Russia tells us that 50,000 more Russian children are on their way out of Russia, coming from the terribly stricken Volga district.

WHAT SHALL WE DO WITH THEM?

Our problem is to salvage first, by feeding, clothing, and housing, then to make provision for their education. Thus, we must care for them until they can care for themselves, or eventually be repatriated.

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Read this touching letter which is dated Jeffris, Wisconsin, Christmas Eve.:

"Gentlemen:

"Please find enclosed \$3.00 which we want to give to the poor little children of Russia.

"We are two little boys and we have read about those children over there, so we made up our minds to save what we could, and now we hope that this money will help to make someone happy, over there.

Respectfully,
Helmer and Herbert
Anderson."

AMERICAN COMMITTEE FOR RELIEF AND EDUCATION OF RUSSIAN REFUGEE CHILDREN

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belief in the Scriptures as the word of God; of their faith in Jesus Christ as the Son of God; and promising support and allegiance to the church. All questions regarding the ordinances of baptism shall be left to the conscience of the individual members on application for membership; the pastor, if he chooses, may secure the aid of any ordained minister to administer the rites of baptism in the manner desired. The Lord's supper shall be observed monthly, on the first Sunday of each month; four of the trustees shall wait upon the congregation, but be it understood that any members of this church, not adherents to open communion, do in no wise affect their standing as members of this church by not partaking of the emblems."

Committee of Universal Christian Conference Meets

The American committee of the universal Christian conference met for two days in Philadelphia preceding the meeting of the world alliance. This brought together another group of men, officially appointed by the various communions of the country, many of whom remained over for the world alliance congress. The conference on life and work met in the beautiful parlors of Holy Trinity church, of which Dr. Floyd Tompkins is pastor. The time was largely devoted to the discussion of creating an intelligent interest on the part of American Christians in the universal conference which is to be held in Stockholm in 1925. It is hoped that all the Protestant churches of the world as well as the Eastern Catholic churches will send official delegates to Stockholm at that time and that this conference on life and work of the churches may be as important in its sphere as the council at Nice was in the realm of doctrine. This meeting in Philadelphia revealed how widespread the interest is beginning to be in this great conference. The Swedish church is not only making great preparations as host, but the Swedish government is eager to do everything in its power to help entertain this great gathering. The note that was struck at Philadelphia again and again was that the time has come for the church universal to get together and see if it has not some common word to utter in tones that will arouse the attention of all the world to the great social, industrial and international problems now facing humanity. Here the foreign visitors were of great help and inspiration. Not only were Archbishop Soderblom and Dr. Nightingale present, but at the concluding dinner, Pastor Jezequel of Paris spoke for the French Protestant churches. It looks now as if the American branch were well established, made up as it is of representatives officially appointed by the various communions.

Two Years of Church Federation Lead to Large Success

The council of churches of Kansas City was organized in 1921. Two years of history for the organization have brought the enterprise quite beyond the realm of the experimental. Two years ago thirty-seven congregations made pledges of financial cooperation. At the annual meeting held on December 10, report was made by Rev. Ralph C. McAfee that

seventy-three congregations of twenty communions were cooperating. Dr. Raphael Miller of Independence Boulevard Christian church is the retiring pres-

YOUTH AT INDIANAPOLIS

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of Jesus as a working personal and social basis for civilization. Dr. Mott said that surrender to the will of Christ would solve the world's problem. Canon Woods said that Jesus had turned the world upside down. Mr. Eddy brought a terrific indictment against the accepted Christian standards in industry, inter-racial relations, internationalism and war. One wonders what would happen if these six or seven thousand students should take Jesus seriously and turn Eddy's world upside down!

ANTI-WAR MEETING

The students seemed to want to know if they could think and act for themselves on the teachings of Jesus, and this led directly to the most dramatic episode of the convention. Chairman Robbins' gavel was not loud enough to silence the student athlete who, after having been turned down by the business committee, announced to the convention that a special meeting, not under official approval, would be held to discuss war. A hymn was used to drown him out, though he was partially heard for a moment or two.

At the anti-war meeting Stuart Crippin, athlete and patriot of Northwestern University, presided. Two succeeding independent meetings on war were held, but for these the business committee allowed general announcement. They were crowded. Students presided and spoke. The wartime propaganda of the press was freely exposed. The utter defeat of all that we fought for in the war was faced. To prevent war means that we must begin now and not after the diplomats have made war inevitable, it was contended.

A naval officer from Washington announced his presence and that he was not in sympathy with the meeting. Most of the ex-service men from Canada and the United States who spoke denounced war. They faced the facts that students were expected to officer the next war. They discussed a world alliance of students against war. Indians (Hindus) spoke for loyalty to humanity rather than to a flag when such a decision became necessary and were denounced for using the term "rag." To organize their colleges against the R. O. T. C. was a duty spoken of by many. The police watched the thing. Why, no one can tell.

Whether the K. K. K. agitation throughout the country, or the rising appreciation of the oriental students, or the natural college inclination to play fair, accounts for it or not, one cannot say, but the fifty discussion groups which filled all the class rooms of a high school building and all the available space in several churches spent much more time on inter-racial problems than on how to convert the non-Christian world.

SHALL MOVEMENT ENLARGE?

The discussion groups were admirably handled on good pedagogical principles by students and recent graduate leaders, both men and women. This was done

ident and the new president is Dr. George P. Baity, who has for thirty years been pastor of Westport Presbyterian church, his only pastorate.

elaborately and cleverly. The student secretaries should be complimented upon the distinct success of this departure. No doubt in future meetings more time will be given the delegates to prepare for the discussion groups; subjects will be announced in advance, the discussion will be of a more productive character and the use of the discussion conclusions will not be so strongly controlled from above. The college secretaries of the two Christian associations are very close to student life, and increased respect should be paid by the missionary board side of the triangle to their opinions and leadership.

There were many live issues as to reorganization. On every large campus, or clamoring to find a foothold there, is the student Y. M. C. A. and Y. W. C. A., the F. S. C. L. S., the Fellowship of the Christian Social Order, the Fellowship of Reconciliation, the new Fellowship of Pre-ministerial students, the Student Volunteer Movement for Foreign Missions, and denominational workers who in themselves are a large force, especially at state universities. How shall the Christian campus organizations be unified? Shall the Student Volunteer Movement and the Fellowship of the Christian Social Order be united and each round out the other in content and objective? Shall the Student Volunteer Movement cease to treat Canada and the United States as a "home base" for recruiting and financing only, or chiefly, and treat America as an integral part of the world? Can the Volunteer Movement assume that America is a Christian land without making ourselves a jest in Asia? Is it a part of its province to help make the home lands definitely Christlike?

Can it do so and still play safe? Does it have to play safe?

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